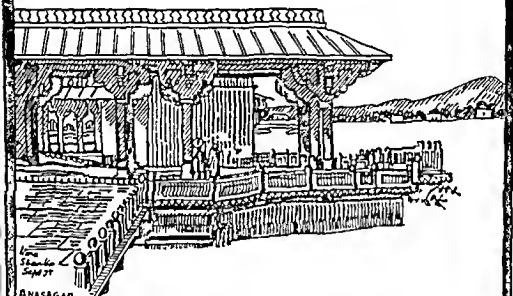


The GOVERNMENT COLLEGE



ANASAGAR—
AJMER—

MAGAZINE

CENTENARY



SOUVENIR

1836-1936

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THE HONBLE COL. SIR GEORGE OCHAM KCEE CSE & LL D
Chief Commissioner Ajmer Merwar
and Agent to the Governor General in Rajasthan

Message from the Hon'ble The Chief Commissioner.

I send my congratulations to all who are or have been connected with the Government College, Ajmer, on the occasion of its Centenary. It is by far the oldest College in Rajputana and was for a long time the only University College in this part of the country. As such it can look back with justifiable pride to the valuable contribution it has made towards the spread of learning in Rajputana. Generations of students have passed out from this College and have in their turn helped to educate others in the towns and cities of Ajmer-Merwara and of Indian States. Many others have brought credit to the College by the success achieved by them in other walks of life. To all of them, whether in Rajputana or in other parts of India, I send my good wishes.

I shall remember with pleasure the several interesting visits I have paid to the College and its playing fields during the last five years. It is a matter of great satisfaction to me that in spite of the financial stringency of recent years a well equipped block of buildings for the teaching of Science has been added to the College during my term of office.

I trust the College will go on from strength to strength.



Chief Commissioner, Ajmer-Merwara.

I have heard with great pleasure of the publication of a special Centenary Number of the Government College Magazine. I write to convey my felicitations and hearty congratulations to the College on this auspicious occasion. The Government College, Ajmer, which must have started as a small school a hundred years ago, has undoubtedly been a beacon of light in Rajputana. For many years it has helped to spread the light of learning and progress not only in the ancient and beautiful city of Ajmer but also in the land of Rajasthan. It has drawn its scholars from this historic area, and many of them have been pioneers in the spread of education in their part of the country. Others have distinguished themselves as administrators, statesmen, lawyers and public servants. It has a record of which any college can be proud of.

Centenaries are occasions for rejoicings. But mere growth in years is not always a matter for congratulation. In this case, the Government College celebrates the centenary which marks an important mile-stone in its life of healthy growth, as, fortunately, not only are there no signs of decay, but on the contrary recent years



THE REV. J. C. CHATTERJEE, M.A.
Superintendent of Education,
Delhi, Ajmer-Merwara and Central India.

have seen considerable improvement and extension. In the past five years, a handsome and extensive Chemistry block has been added, fitted with up-to-date requirements for the teaching of this subject. Younger men with brilliant academic distinctions have been appointed to the College Staff. The Library has been enriched by donation from the public and by liberal grants from Government. It has been a source of much satisfaction to me to have had a share in the direction and control of this important educational institution, the progress of which I watch with great personal interest.

J. C. Chatterji

Delhi,
11th November, 1936.

*Message from Mr. E. C. Gibson I. C. S., former
Commissioner Ajmer-Merwara.*

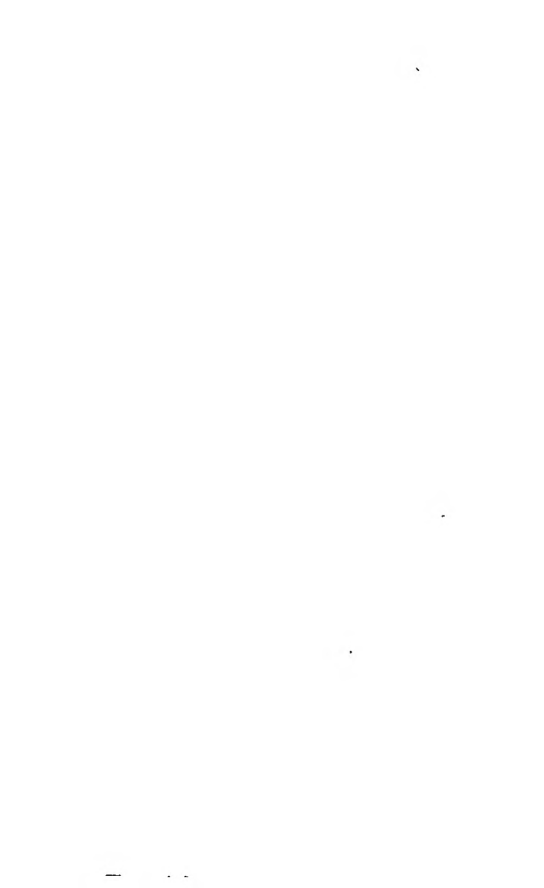
I am glad to hear that, in connexion with the Centenary celebrations of the Ajmer Government College, a special number of the College Magazine is to be issued. The College can look back with pride on a long record of progress and useful activity under the wise guidance of successive Principals. No one who has been connected with the administration of Ajmer-Merwara can entertain any doubts about the value of the educational work which the College has been doing during the 100 years of its existence, and, if it continues to maintain the traditions, which have been built up in the past, it can look forward with confidence to a future of increasing usefulness and prosperity.

Gwalior Residency. }
25th January 1937. }

E. C. Gibson.



MR. E. C. GIBSON, I. C. S.
Former Commissioner, Ajmer-Merwar



Message from Late Mr. E. F. Harris, Ex-Principal.

[Note —At one time it was thought that the Centenary would be celebrated in the session 1935-36 and that was why the Editor asked Mr. Harris for a message as early as July 1935. It was lucky the Editor wrote to him so early for Mr. E. F. Harris suddenly died of heart failure on 9th of February 1936. In him we have lost not only one of the most efficient Principals we have had but also one of the most sincere friends of the people of Rajputana.]

15, Outram Road
Addiscombe,
Surrey,
England,

1st August, 1935.

To
The Editor,
Government College, Magazine,
Ajmer.

Dear Sir,

In respect to your request for a message, an article and photograph for publication in the Centenary Number of the College Magazine, I sent you two photographs a few days ago. Of articles you will, without doubt, have a surfeit. Herewith is my message:—

विद्या ज्योतिः परम—The Light of Knowledge is indeed Supreme. It shines to finest effect in human fellowships when constantly fed with the oil of toleration and charity. So fed let Ajmer College pass it on, from generation to generation for the service of the Princes and people of Rajasthan and of many beyond its boundaries.

In this Centenary year of the College this is the wish of its old servant and friend.

Yours Sincerely
E. F. Harris

Message from Mr. A. Miller, Ex-Principal.

Sandfield,
Wollerton,
Nr. Market Drayton,
Shropshire.
9th November, 1936

My Dear Students and Friends,

Your Editor has honoured me by a request to send you a message to be inserted in the Souvenir number of your Magazine.

When I joined the Staff of the College in 1907, education in Ajmer-Merwara was still in a very backward state, though it had made considerable advance under the fostering care of Mr. Reid; and Mr. E.F. Harrie was doing all in his power to improve matters. The High School and College were in the same building, but the number of students in the College section was very small. It was not till the High School was separated from the College that the latter made any real progress, and started its march to the position it holds to-day, probably the best College affiliated to the Agra University. May it continue for ever in prosperity and usefulness. It is the very heart of Rajputana sending forth a stream of enlightened and loyal men to all parts. Ajmer has a climate most favourable for a student. Its clear bright atmosphere and charming scenery stimulate and energize the mind. Its facilities for exercise—pleasant walks, Tennis, Cricket, Football, Hockey etc. give health and strength. After nearly thirty years of life in India, my wife and I are still

regular Tennis players in a local club of 40 members, and also regular Badminton players. So it seems to me that the idea that life in India is enervating and weakening is altogether erroneous. On the contrary, it is health-giving and conduces to bodily and mental vigour. Indians are famous all over the world for their wonderful skill in Hockey, Cricket and Polo, people say it is due to remarkable eye-sight. They are also noted for exceptional mental ability. As for me, the evenings I spent on the College Tennis Courts or on Cricket field (I was never any good at Cricket) are among my most pleasant memories, and the evenings spent there will be among your most pleasant memories too, when you grow old.

Not so pleasant is my recollection of the bitter cold of the College in the winter months, November—February, when the Head Clerk sometimes had to have a brazier full of red-hot charcoal to relax his numbed fingers, and one of the professors used to take his class out into the sunshine on the Tennis court. This was contrary to rules, but I connived at it, because I sympathised with him. And here I have touched on one of the crying needs of the College. It is impossible to concentrate on your work when you are frozen stiff, and it is useless to try to use a Library when its atmosphere is as cold as that of an ice-pit. You must prevail on your wealthy citizens, on your Principal and the Educational authority to install a system of Central Heating—hot water-pipes and radiators. It will be costly, but it will permit work to be done, and will give freedom from chills and colds.

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Another great need I think of, is for extensive playing fields which will probably have to be found along the Beawar Road.

But what of my message? While I was in Ajmer one of the things that gave me most pleasure was to be instrumental in improving the pay of the staffs of the College and High Schools, and I hope it has by this time been still further improved, so as to induce some of the best of you to take up the honourable profession of teaching. My message to you is to ask you to equip yourselves with knowledge and skill, so that you may be enabled to do your work in life well, and to do good to all with whom you have to deal. I can only hope that you will all try to live up to the high ideals of duty and conduct of your present Principal, under whose guidance the College is advancing so rapidly in scholarship and reputation for excellence.

I am now living in a part of England from which have come many famous servants of India including Bishop Heber and Lord Clive; a beautiful part of England, where a little stream wanders through meadows in which the cattle stand knee-deep in grass, where the gardens are full of roses, the orchards laden with fruit, and the fields full of splendid crops. But my heart often longs for the bright sunny landscape round Ajmer, and for the days when I was fully occupied.

Yours Sincerely,
A. Miller.



MR L C L GRIFFIN, I C S
Commissioner, Ajmer-Merwara



*Message from Mr. C. L. Griffin I. C. S., Commissioner,
Ajmer-Merwara.*

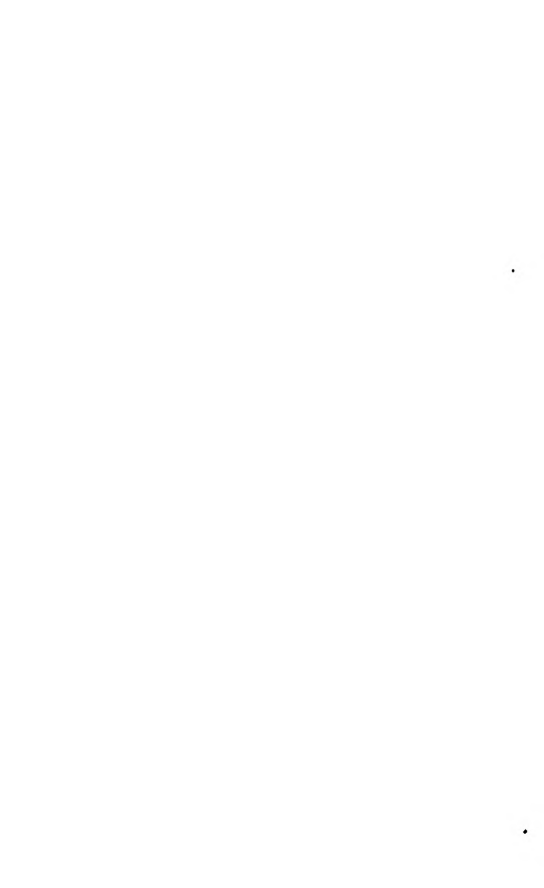
COMMISSIONER'S HOUSE,

AJMER

7th February, 1937.

Through this Special Number of the Ajmer Government College Magazine, which commemorates the Centenary of the College, I send my heart-felt wish that the College may continue to produce distinguished and useful citizens, in whom it may feel the pride which it can justly feel in its past students.

C. L. GRIFFIN.





PRINCIPAL P. SESHADRI M.A.

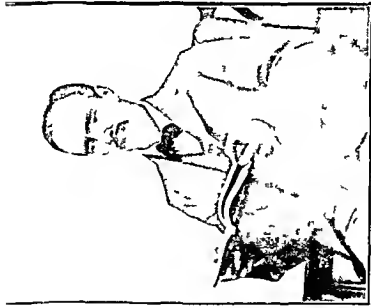
A hundred years is a long period in the history of an educational institution in modern India though in a country with the ancient traditions of Nalanda and Taxila, a century may not be long. The College has been the torch bearer of learning and culture in this part of the world and has produced generations of *alumni* of whom any college may be proud. Sir S M Bapna, Diwan Bahadur Har Bilas Sarda, Diwan Bahadur Pyare Lal Rai Bahadur Mittal, Lal Bhargava, Kanwar Tej Singh Mehta, Rai Bahadur Nandmal Khan Bahadur Abdul Wahid Khan to mention only a few are among its old boys who have done well in the world and have brought distinction not only to themselves but also to the College to which they belong. In this hour of rejoicing when the *alma mater* turns with pride to her illustrious children it is hoped the latter will also look back with affection to the College which nurtured their mind and character.

* * * * *

We are fortunate in securing the Hon ble Lt Col Sir George Ogilvie to preside over the Centenary celebrations of the College which are being held in the second week of February. Special medals struck for the occasion will be distributed, not only to the most brilliant students now at the College, but also to some of the most distinguished Old Boys who we hope will muster strong on the occasion. There will be a large number of social functions during the Centenary Week which should serve the useful purpose of giving visitors some idea of the multifarious ultra mural activities carried on at the institution with a view to the enriching of College life.

* * * * *

On an occasion like this we can perhaps be allowed to indulge in a little self complacency, at the excellent results produced by the College in recent years. Twice within the last five years, students of the College have stood first at the B A examination among all the fifteen colleges of the



LATE MR J I KAIN
Principal Govt College
1879 to 1906



LATE MR E F HARRIS
Principal Govt College
and Inspector of Schools
1906 to 1922

University and another has topped the list of successful candidates in English this year, winning the Jones Gold Medal of the University. Yet another graduate of the College has also passed the I C S in England at the last examination. Our record has not been less brilliant in the Rajputana Inter College Sports where the championships have fallen to us on more than one occasion during the same period. It is hoped these successes will serve as an incentive to greater distinctions in the future.

* * * * *

In spite of the severe financial retrenchment through which the Government of India have passed in recent years, the College has been able to secure special grants from the Government for improvements of various kinds. Two up-to-date Science laboratories have been built for Chemistry and Biology, additions have been made to the Staff, though some more are badly needed, and the library has been enriched considerably, thanks to the donations of kind friends and Old Boys like H H the Maharawal of Dungarpur, Rai Saheb Bhav Dutt Shastri and Mr Y V Bapat who has just left College after taking the degree. The needs of the College have not all been fulfilled, but with the present improvement in the finances of the Government of India and with the hearty co-operation of our Superintendent of Education, Mr J C. Chatterji, we have no doubt they will see early fulfilment.

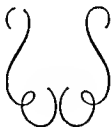
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It is matter of great satisfaction that the Centenary celebrations include proposals of a Sports Pavilion for which generous contributions have been received from Old Boys and friends of the College. The Pavilion is estimated to cost rupees ten thousand and as soon as at least half the sum has been collected

will be made to apply for a grant to the Government and get the foundation stone laid. The Sports Pavilion will not only be an impressive addition to the playgrounds, but will form an inspiring centre for all athletic activities of the College which have seen considerable expansion in recent years.

* * * *

In conclusion, we should be failing in our duty if we did not offer a tribute of grateful thanks to all those who have worked for the success of the institution in the past and have contributed to its present position, particularly to the Principals since it became a College in 1896, Messrs F.L. Reid, E F Harris and A Miller and retired members of the College Staff, some of whom like Diwan Bahadur K L. Paonaskar, C. I. E., are still happily resident in Ajmer. It will always be our endeavour to carry on the great traditions of the College and make it even more illustrious in the future, as a centre of true learning and the highest culture and character.





MR A MILLER MA
Principal 1922 to 1931



MR HARI PRASAD B.Sc. (Munche)
Vice Principal and Prof of Chemistry
He was only recently elected Dean of the
Faculty of Science of the Agr. University
for the ti

THE SPELL OF THE DETECTIVE NOVEL

(By PROF. S S MATHUR M A)

Thackeray would have us believe that a young man who gives too much time to novel reading is the very pattern of idleness. But is there in the whole world of the educated any one with soul so dead that has not, at some time or other in his life, come under the spell of the novel? And the novel that holds our breath and makes us forgetful of all else in the world is not the one that goes by the denomination of the classic, but the one we associate with the name of Sherlock Holmes. One cannot help sympathising with the American lad, who on reaching London asked to be taken to Baker Street, that he may feast his eyes by a good long look at the hero of his heart. Extraordinary as it may appear, the youth of this world love this king of detectives as dearly as the bard of Stratford-on-Avon, and some even place him on a higher pedestal. It is that atmosphere of romance and adventure, the thrill of the chase, and above all the challenge to one's intellect that the knotty mystery of the plot provides that grips the imagination of a young person. Stories of this class will always be more intriguing to the unsophisticated and virile imagination of the young than the richest poetry or the profoundest of prose.

The so-called detective story is not, as most people think, a thing of recent birth. Its roots lie deep in the soil of literature. Its possibilities had occurred to the mighty storytellers of the most ancient times, and their constant use of it is proof enough that it is not a theme to be despised, but one capable of greatest charm if deftly invested with art. Little by little, the detective element has been creeping in literature, its development culminating in the abundant harvest of novels and stories of the years preceding the Great World War.

The first recorded piece of detective work is to be found in the first *Book of Kings* in the story of the two women claiming the same baby and the method employed by King

Solomon in solving the puzzle. There are also in the *Apocrypha* accounts of cases in which Daniel plays the rôle of the detective. In one of these he explodes the myth of the Great God Bel that was popularly believed to consume the offerings of meat and drink which his worshippers deposited every night in his apparently hermetically sealed temple. He commanded that ashes be strewn over the floor of the temple, before it was sealed for the night, and in the morning when the king followed him into the shrine, he triumphantly showed the footmarks in the dust as irrefutable evidence of the entry of the priests who stole the offerings left there by the devout votaries. It is a ruse we find Sherlock Holmes using in his mystery of *The Golden Pincenez*. In the *Æneid*, Virgil gives us a number of legends, that of the four bulls Circe stole from Hercules, for instance, where the detective *motif* is employed. In mythology and folk-lore too we discover the seeds of the detective story. The story in Hindu folk-lore of the discovery of the man disguised as a woman, by the simple expedient of throwing an apple into his lap is a familiar one. A man's instinctive movement is to snap the knees together to make a lap, while he completely forgot in the surprise of the moment that with the skirt the wider apart the knees, the better and larger the lap. The well-known fable of the sly fox who refused the invitation of the lion because natural shrewdness enabled him to draw a very unmistakable conclusion from the fact that though he noticed the slot of many animals leading into the den, yet there was no sign of one that had returned, is another good example of Sherlock Holmes's method of reasoned deduction.

Even Shakespeare succumbed to this fascinating way of the unravelling of a mystery. He knew what his audiences delighted in, and he gave them *Hamlet*. Perhaps it is for the introduction of this detective piece that he made the hero waver and delay in his revenge. Noble and conscientious as Hamlet was, he would not kill his uncle on the mere evidence of the ghost—for all he knew it may be a hallucina-



PROF. S. S. MATHEW M. A.

Editor

Government College Magazine

Cricket Superintendent and President College A. D. C.

tion or one of the tricks of the Devil—unless and until he had some rational and convincing proof of the murderer's guilt. With the inspiration of a Sherlock Holmes he hit upon the device of the play "The Play's the thing, wherein I'll catch the conscience of the King."

It may appear extravagant, and may even shock the pedants, but the fact is that Coleridge and Keats, Conan Doyle and Edgar Wallace are disciples of the same great movement. The detective story is the logical outcome of the Supernatural, the literary *genre* which was one of the various manifestations of the Romantic Reaction of which Wordsworth and Coleridge were the greatest pioneers. All shackles of literary convention being broken, poets and novelists gave free play to imagination. The supernatural element introduced by Coleridge and Keats gave impetus to the growth of the fantastic and the weird in poems and novels. The appearance of ghosts implied murder and crime, and thus by a logical transition we come to the tracking down of the criminal. Walpole's *Castle of Otranto* introduced this new sensationalism in the novel. It was developed by Mrs Radcliffe in the *Mysteries of Udolpho* and by Matthew Lewis in his *Monk*. There was indeed for a time the danger of the novel degenerating into the purely sensational. Sir Walter Scott's historical romances put the brakes, and set a new vogue for the writer of the novel.

It remained, however, to the genius of the great American, Edgar Allan Poe, to give the fullest literary development to the sensational story and cut from the *genre*, set in vogue by Coleridge and Keats, the new channel of the detective story. The publication of his *Tales of the Grotesque and Arabesque* in 1840, marks a mile stone in the history of fiction, for it contained, besides several beautiful tales, five or six excellent specimens of the new type of story that was soon to become a craze in the literary world. His stories, *The Gold Bug*, *The Murders in Rue Morgue* and the *Purloined Letter* may be said to be "the very model of a modern detective story".

Poe, however, could not achieve the popularity which was gained fifty years later by Conan Doyle because of his tendency to didacticism. His stories, says a critic "read like the lectures of a criminologist." Two Victorian novelists, Mrs Henry Wood and Wilkie Collins further developed the art of the detective novel, and the popularity of their stories showed, besides, how eager the public was for this type of novel. Wilkie Collins's *Hoonstones* is a great book, its plot has rare thrills and its characters have become classics. His famous contemporary, Charles Dickens, with the rare instinct of a great story teller, at once saw the possibilities of the new theme, but he took to it rather late in life. His incomplete *Edwin Drood* is entirely on the new type. Who knows the master hand that created Mr. Pickwick, Mr Micawber, David Copperfield and Aunt Trotwood may some day have given birth to a detective greater than Auguste Dupin and Sherlock Holmes—if only he had lived longer!

The movement found its glorious culmination in the Sherlock Holmes masterpieces by Conan Doyle and the Father Brown stories by G. K. Chesterton. Of these the palm of greatness and triumph is carried away by Holmes, but the Father Brown stories, it must be admitted have greater claim to first-rate literature. The tremendous success of Conan Doyle naturally gave rise to hundreds of imitators and plagiarists some worthy, some mere hacks. The Great War brought with it a flood of detective and spy stories that inundated the book stalls and public libraries. William Le Queux, "Sapper" and Edgar Wallace gave an output of such "thrillers" that the readers found difficult to keep pace with.

These "thrillers", however, form a class of their own. Stress in these is laid on mere excitement and action. They are meant obviously for the edification of the less educated who need a strong dose of excitement for a change from the drab insipidity of their lives. These stories therefore are not to be put along with those of Doyle or Chesterton. The stories of the latter, on the other hand, are

meant for the intelligent and well educated reader, since they are battles of wit, not only between the criminal and the detective, but also the writer and the reader

The Sherlock Holmes cycle of stories gained enormous success in that they introduced a new type of detective and a more interesting way of investigation. The detective novels used to set forth mysteries that were too tough for even the most intelligent, their heroes besides had no magnetism of their own. 'Away with the scientific detective', says A. A. Milne, in the preface to the *Red House Mystery*, the man with the microscope. What satisfaction is it to you or to me when the famous Professor examines the small particle of dust which the murderer has left behind him and infers that he lives between a brewery and a flour mill? What thrill do we get when the blood spot on the missing man's handkerchief proves that he was recently bitten by a camel? Speaking for myself, none! The methods employed by Sherlock Holmes are refreshingly different, his deductions are perfectly logical and we feel all the while that with the clues so well set out, we could have solved the puzzle, if only we had looked more minutely and made use of our common sense. The interest centres round the battle of wit, and our admiration for the hero is ever on the increase. The secret of the popularity of Doyle's stories thus lies in the fascinating personality of the hero and the absorbing interest of the plain clues requiring no ingenious solutions but mere common sense deductions. And then there is a sprinkling of most charming humour. One has only to read a story like *The Red Headed League* to see how subtle, yet irresistible, his humour can be.

But no matter how interesting the story, the school-master feels constrained to turn his nose at it and regard this type of novel as one of the "indiscretions of a vicious age". Pedants of his class maintain that these stories have an immoral effect on the age in that a parade is made of crime. But they forget that the main purpose of the stories is the efficient tracking down of criminals. The lesson that

tribution never fails to alight on a criminal, no matter how ingenious the methods of his crime, that virtue is always rewarded and vice severely punished, is brought home to us in the most effective manner. "It is" says G. K. Chesterton with his characteristic insight and wisdom, "the modern literature of the educated, not of the uneducated, which is avowedly and aggressively criminal. Books recommending profligacy and pessimism, at which the high-souled errand-boy would shudder, lie upon our drawing-room tables"

It has to be conceded, however, that this type of story can never, even when Conan Doyle wields the pen, rank as true art. The detective story appeals essentially to the intellect, not to the emotions. There may be rich language, noble characters and a high purpose, but a piece of literature which does not set the inner-most chords into vibration can never be said to reach the highest rank of art. Compared to the emotional out-put of the nineteenth century, the literature of the eighteenth century, that age of wit, looks an "arid desert". The detective story must therefore stand on the same footing as the eighteenth century poetry in the history of English literature. One may even fear that the vogue of the detective novel, in the shape it has acquired today, may not last long. Only that art can be permanent which appeals to the most unchanging emotions of the heart. The art that appeals to the intellect only is transitory, and lives in history as a glorious epoch, bright but short-lived. The mind of man is perpetually changing and it is possible the future will scoff at the type of literature that is most popular today.

But for the present it has its vogue and power, and "whets our routine-blunted brains" on its problems. As such it is a useful stimulant. It gives what the heart of the youth craves for—adventure. The element of surprise is quickly disappearing from the world of today and 'adventure' for that reason has become the rarest of things. We are no longer satisfied with the fights and voyages of the ages gone

by Our civilisation has taken a long stride and rendered even the most unthought of things as mere child's play The race of the highwaymen the Thug the buccaneer with his pistols and the Robin Hoods is fast disappearing The aeroplane has taken away the element of surprise from all exploration and travelling Our maidens too are no longer the sweet, helpless creatures that needed the protection and chivalry of the knight errants Almost every day we read of some young lady flying all by herself, from England to Australia and New York to India It is only the chase the detective can make after the thief or the murderer that still retains possibilities of thrills No wonder then that the mightiest writers of today Doyle Chesterton and Wells, to name only a few of a long list are exploiting this field for romance and adventure

You may tire of preaching that Robin Hood and Dick Turpin are not heroes to take to one's bosom you may also cry yourself hoarse that the detective stories excite criminal tendencies but who cares for this, so long as the writers can weave charming romances among them? One of the most curious things in all works of art is that, far from despising exaggeration and unreality we even call for it mere photographic literature would be but poor art The detective story many contain things fantastic and even impossible But who cares more about that than they do about the flagrant impossibility of Coleridge's 'horned moon with one bright star within its nether tip? Provided there is a reasonable possibility and an atmosphere of romance pervading the whole no one The love of romance and adventure will never die It is in the blood of the young they must always have their novel of 'thrills You may stop it if you can, but the pedants of all ages have found it to be like what Rosalind said of women's wit 'Make the door upon a woman's wit, and it will out at the casement shut that and it will out at the keyhole stop that and it will fly with the smoke out at the chimney'

PROBLEMS OF UNIVERSITY EDUCATION IN INDIA.

(By PRINCIPAL P. SESHADRI, M. A.)

It must be matter for some satisfaction that problems of higher education are now receiving special attention in this country and we seem to be passing, at least through the early stages, of new questioning and reconstruction. Since the years immediately following the publication of the Calcutta University Commission's report, nearly two decades ago, we do not seem to have lighted upon a more active period than the present, in matters of university organisation. It was the privilege of some of us, as members of the Punjab University Enquiry Committee in 1932-'33 to raise an alarm regarding the present trend of Indian education, the waste at several stages and the futility of educational effort in the case of thousands of our young men. The menace of unemployment had already reared its ugly head and we ventured to suggest remedies of an entire reorganisation of the educational system, particularly in its earlier stages. We recommended self-sufficient stages of instruction and the periodical diversion of material into other suitable channels to relieve unemployment, if not immediately, at least in the near future, and to make higher education more effective, adjusting it to the changing conditions of to-day.

The advice was apparently worth consideration and we have to-day in many provinces in India, ideas of educational reform in the air in two directions, in a reconstruction in the lower stages which may lead to better university education and also a reorganisation of university education itself, improving the material of admission and raising standards. One unfortunate result of all this dissatisfaction has, however, been a tendency towards an indiscriminate condemnation of our educational system, even by people who should have known better. It may, therefore, be worth asserting at the very outset, that there is nothing of which we should feel ashamed in our educational work of the

last hundred years and we have on the other hand, even reason to feel thankful to the famous decision of Lord William Bentinck, responsible for the present circumstances in Indian education. It is no exaggeration to say that almost all impulses to national progress in this country during the last hundred years, including the present discontent with the educational system and the demand for its reconstruction, have come from those who have received the benefits of English education.

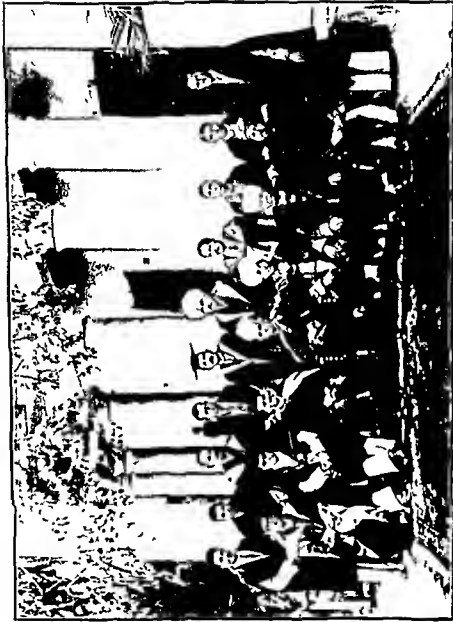
There is no educational system in the world which is not capable of improvement and we cannot command an Alladin's Lamp which will enable us to shape our educational system according to our heart's desire. But let there be no mistake that the foundations of Indian education have been well and truly laid, a century's effort has advanced the cause of enlightenment and progress and the future of Indian education, as of every thing else, can only be built on the past. Let us not be stampeded into unnecessary nervousness by all kinds of experts who stray into the field of education—there is no more attractive grazing ground for the amateur—and give up faith in our work and in ourselves.

In no country can unemployment be a necessary or conclusive condemnation of the educational system. Unemployment is not peculiar to India today, nor to the educated classes only anywhere in the world. There is no reason why the educational system should bear the entire blame for abnormal economic circumstances depression due to world crises and foolish social ideas and practices responsible for avoiding beneficial employment, in favour of barren and comparatively fruitless pursuits. In our anxiety to find professions for our young men let us not forget that man does not live by bread alone and the main purpose of education never was nor is nor will ever be, merely to enable people to earn salaries to maintain themselves, however essential economic competence may

be to the happiness of human life. If that had been the narrow ideal of education through the ages, the story of man's life and progress on earth should have been entirely different. Tragic as unemployment is, it is too tragic for words to assume that ignorance did good to anybody, or that the higher ends of life could ever be realised by sneering at culture or intellectual life. It was not for nothing that the Hindu sages of the Upanishads proclaimed in constant and no uncertain voice that ignorance was sin. Let us not go back on thousands of years of human history and progress and reverse the classic words of Virgil that "mind moves matter."

If this is tragic, another assumption is equally comic. Vice Chancellors and heads of colleges, according to some of our critics should obviously employ themselves in a continuous study of the jobs available and after collecting and digesting the necessary statistics admit only such a number of students as can find employment, immediately after leaving college. Let us not descend to this level, even when recognising the existence of unemployment and trying to solve the problem. Let us not be ashamed of saying that intellectual illumination, with all the elevating consequences it implies, is the end of all true education and even if we are merely politicians, let us realise, as has often been said that the uneducated unemployed, especially the half-educated are a greater danger to the state than an educated crowd in similar circumstances.

Proceeding to a brief examination of a few of the problems of higher education in India, mention may first be made of the problem of educational 'waste' which has been brought to notice in recent years, as a serious defect handicapping all effort. It is curious it should not have met with any adequate treatment at the hands of university authorities, though claiming a little more attention in the lower stages. It is particularly disastrous in our universities,



STANDING (left to right) —

Mr A. M. Royce (Zoology), Mr H. M. Sen (English), Mr S. N. Sanyal (Chemistry), Prof. K. N. Sanyal (Literary),
 Prof. D. N. Sanyal (Physics and Math), Prof. R. G. Ojha (Sanskrit), Prof. R. K. Sanyal (Physics), Mr. L. Sanyal (Literary),
 (Mathematics and English), Mr. K. L. Sanyal (Physics and Chemistry), Mr. Chandra Mohan Sanyal (Physics).

SAITS (left to right) —

Prof. S. Sanyal (English), Prof. K. Sanyal (Chemistry), Prof. H. M. Sen (Physics), Prof. K. N. Sanyal (Literary),
 Sanyal (English), Prof. D. N. Sanyal (Physics and Math), Prof. R. G. Ojha (Sanskrit), Prof. R. K. Sanyal (Physics), Mr. L. Sanyal (Literary),
 (Mathematics and English), Mr. K. L. Sanyal (Physics and Chemistry), Mr. Chandra Mohan Sanyal (Physics).

where we find the sad spectacle of about a fourth or fifth of the students entering the portals emerging at the other end completing their education and acquiring higher academic qualifications of any kind. On a rough calculation, it may be said that of about fifty thousand students joining our colleges in a year only about ten thousand leave them as graduates after a period of four or more years. The rest fall off the bridge during the journey as in Addison's *Vision of Mirza* unable to profit by the instruction and having only caused considerable expenditure of money and effort to the Government the parent and the private benefactor, wasting years of their lives bringing down standards of instruction blocking classes and draining the resources of a people who are by no means over blessed with the material resources of the world. Attempts at raising standards or weeding out the unfit unfortunately only rouse suspicion in this country and sinister motives are attributed to the sponsors of such proposals. We may believe in Lord Macaulay's theory of the possibility of knowledge filtering to the masses from the upper strata of the intellectual people. We may even go so far as the German ballad which asks with gusto 'who should pupil be?' and answers the question with the words 'why every one' even with reference to universities but cannot we summon enough statesmanship and driving power in our universities to put an end to this tragic waste? There can be nothing more humane to the younger generation of this land than the diversion of those who will only swell the futile crowd if admitted into the universities into more profitable channels of educational progress.

It is no use arguing that we have a population of more than three hundred and fifty millions in this country and the number of university students is therefore not large in comparison with other lands. The more relevant fact is to consider it in proportion to the literate population though the main complaint is not so much about largeness of

numbers as about the waste of effort. Let us not forget that all the time there has been great need for raising our standards and realising the ambition of making the products of our universities second to none in the world

There has been considerable stir all over the civilised world in the last few months, as a result of the enquiry into the value and the efficiency of examinations, conducted by Sir Michael Sadler and his colleagues, under the auspices of the Carnegie Foundation. The startling variations in marking and the failure in examinations in many cases, to assess and sift real intellectual worth and ability, have caused heart-searchings among experts, but it is surprising that the Indian universities have not shown any reaction to these findings. The Pandits of the academic world in India seem to continue in their smug satisfaction, unmindful of the revelations which have been made. But the time has really come to take up the matter seriously and find a solution to the anomalies which have been brought to our notice by the report, even making allowance for the exaggeration with which some people have charged the document. A humble beginning may perhaps be made, in preventing the final written examination, extending over a few hours, from being taken as the sole test for the award of a diploma, or degree, by giving some credit to work done in the class during the years of preparation and raise the proportion of marks gradually, perhaps up to fifty percent of the total, as universities gain more and more confidence in their teachers. Memory is undoubtedly one of the essential intellectual qualities to be tested by examinations, but it may be asked whether we are paying sufficient attention to other qualities as well in the setting of our question papers

The large number of candidates in Indian Universities, particularly at the High School and the Intermediate stages, which are still managed by some of our universities, is another complication requiring special diagnosis and

treatment at the hands of our experts, to reduce to a minimum the variation of standards inevitable in such mass treatment. What is the contribution of our universities to the solution of these problems? The answer is a regrettable negative. It would be uncharitable to suggest that any loss of faith in examinations, as conducted at present, will mean serious financial loss to several universities, progress and therefore there is not much anxiety to reform, but it is difficult to escape such a suspicion. Goethe complained that men, like cattle, love to lie in the dirty straw of their old habits, but should not university men at least rise to higher ideals?

The education of every university student costs to the institutions concerned any thing about rupees two hundred to one thousand a year. It is certainly worth considering whether large sums of money cannot be released for making university education more efficient, by tackling this problem which has evil consequences in many spheres, even other than the economic. It would be mere sentimentality to shed tears over any reduction of the total number of university students in this country, even when we improve the quality, prevent avoidable waste and provide for those who are not suitable for admission into universities more attractive facilities than a frustrated university course which has made them perhaps less fit, for at least certain types of employment, as the result of the longer education.

An allied problem, often misunderstood in university circles in India, is the possible increase of efficiency by co-ordination of effort and the utilisation of the extra funds which may thus be made available. The problem is particularly acute in the United Provinces, where as many as five universities function in an area which was catered for by a single high-class university only about two decades back, the University of Agra having, in addition, several post-graduate centres which are attempts at miniature

universities without being independent examining authorities. It is difficult to expect people to agree to schemes of co ordination which may result in loss of employment to themselves, but the problem should not be insurmountable, if the university authorities collaborated in a serious consideration of the reform and effected it, as gradually as possible, with the least inconvenience to the existing incumbents in office. From what has happened to efforts in this direction in the past, it is however difficult to find any hope of early progress in the matter.

To any one who has travelled in the United States of America, nothing is borne in upon the mind so constantly, as the lavish resources available for university education by large grants by the state, private endowments on a magnificent scale and contributions in the shape of fees from the students, but India is not America and there is therefore great need for drastic efforts at the finding of more money for higher education. We seem to be almost at the end of our tether, as far as financial assistance from the Government is concerned, in view of the strenuous concentration necessary for the impending programmes of elementary education, without which the new Constitution has not even a sporting chance of success.

Even in such a hurried review of the problems of higher education in India today, room must be found for at least a bare statement of two or three problems of vital interest to the well-being of our universities. The introduction of a democratic element into the constitutions of our universities, with the laudable aim of rousing popular interest in our centres of learning has sometimes raised inconvenient questions of a control, not always guided by a due appreciation of true educational ends or of high academic standards. The creation of suitable traditions in course of time must be awaited, for the right spirit in our lay-men, to look upon the helping of education, more as an opportunity for service than for the exercise of patronage.



SIR SITAL MOHAN BANERJEE
First Minister of the State

More than any danger to academic life or standards, the present abject dependence of our universities on the legislatures is a source of possible trouble for the future, having already resulted in friction, at least in some parts of India. It is conceivable that in times of political excitement, or with certain parties in power which may not be very friendly to higher education, universities may find it difficult to get the necessary funds voted in the annual legislative budget and their very existence may thus be seriously threatened. The gradual creation of large permanent endowments, by payments by the state spread over a certain number of years, supplemented by vigorous efforts at getting private benefactions, should enable universities to enjoy the economic independence so essential for their life. Here again, there is not much evidence of effort, not even a clear perception of the need.

The problem is not less complicated, even in relation to the academic members of the universities themselves, who are also apt to fight about petty university politics involving elections to various bodies, unmindful of the great ends of true learning. Here again, let us hope that it will not be long before healthy traditions are created and the serenity of our groves of learning will not be disturbed by undesirable influences.

A recent writer in the *Nineteenth Century* has raised a question relating to the organisation of university teaching about which we may be warned in time. It is a matter of gratification for universities in India that research is being increasingly recognised as an integral part of university education and it is being felt that universities should also for the education of the professors take advantage of the advancement of the bounds of knowledge. It is a mistake of neglecting the importance of research in the education of the professors. The excuse of being engaged in the education of the students would have no weight against the temptation to neglect research.

service of the young men entrusted to our care, absorbed in the library or in the laboratory, especially as the published results of research are more palpable and easier of obtaining recognition. The bulk of the students of the universities, we must remember, are of the undergraduate standard and a university will not be fulfilling one of its most important functions, if it did not inspire them to enthusiasm for learning and principles of noble conduct. Let us guard ourselves against the serious danger, already present in some Western Universities, of the professor of mere research who sometimes seems to get gradually disqualified for his work as a teacher with a living voice, by long and concentrated research work. It may seem somewhat cynical, but a writer has said with some truth, that research very often means nothing more than knowing more and more about less and less, the scholar losing all human interest in the world and only burrowing deeper and deeper like a blind mole into the foundations of one little branch of his own subject. As advised by the famous report of Lord Haldane's London University Commission, it is desirable that the undergraduate students should be in touch with at least some of the highest intellectual workers of the university, but it is already being violated at some universities in India, where the younger students only catch a passing glimpse of a drooping, bespectacled professor, said to be a researcher, who thinks it beneath his dignity to take any notice of them. He does not condescend to teach them, nor would he be particularly successful even if he tried, after some years of neglect. There is deterioration in the contact between the generality of students and the most gifted men in our universities. Even at the risk of seeming an obscurantist it seems necessary to utter this warning.

Turning almost to an entirely unconnected aspect of university education, let us not also be beguiled by those specious advocates who would recommend the restriction of opportunities of higher education to women, on the ground

that education for the home is all that they deserve. Despite what Mussolini and Hitler to a greater extent have recently been attempting to do in the direction it is good to recognise that the stress of economic circumstances today seems to justify the ideal of economic independence for woman also, not to speak of the injustice in the denial of equal opportunities for higher education to the two sexes. We have travelled far beyond the Victorian tradition that a woman had better know only all about the house while a man may venture to know about a thousand things. It is doubtful if everything has been done in our universities to encourage this new angle of vision and to facilitate expansion in this direction. The onward movement in our universities in the next few years must obviously lay special stress on this phase of development.

These by no means exhaust the problems with which we are confronted in the university world of India. There are various other issues, large and small which cannot all for obvious reasons, be discussed in this short address. The foundations of our traditional beliefs are being seriously undermined by the onslaught of modern science but are we doing anything to replace them with a new faith more consonant with modern conditions? Have we succeeded in keeping ourselves sufficiently in touch with the masses, without creating a new class of intellectual snobs who are in no way rooted to their own national life and civilisation? Have we taken note of some of the latest developments in scientific and technological education and been able to introduce them into India? Has the Indianisation of the curricula of studies progressed with sufficient strength? Are we nearer the ideal of imparting instruction through the mother tongue in the universities of our country? Here are fascinating questions suggesting fruitful lines of enquiry and cogitation.

It will, however, perhaps be enough to conclude this review, with the hope that our universities may take at no distant date their due place among the great educational centres of the world and revive, once more, the ancient glories of Taxila and Nalanda which have made India's name imperishable in the annals of man's progress on earth

HISTORICAL TIT-BITS ABOUT AJMER.

(By DEWAN BAHADUR HAI BILAS SARDA)

In the reign of Modud the Fourth in succession to Mahmud Ghazni, a confederacy headed by King Visal Deva of Ajmer determined to drive out the Afghans from the Punjab. The Chiefs of Mandor (Modern Jodhpur) and Bhatner (Modern Jaisalmer) and the Chiefs of Tatta and Multan assembled. The armies of *Unterveda* (territory beyond the Jamna) repaired to Visal Deva's standard. All came except the Solanki prince of Anahawara (Gujrat). Visal Deva proceeded from triumph to triumph and the Punjab was cleared of their enemies. The result of this campaign is recorded in an inscription dated the 9th April 1164 A.D. on the Sivalik Pillar of Delhi, known as the Firoz Shah ki Lat, which says that the whole of Aryavarta was cleared of the foreigners and that Aryavarta again became the land of virtue.

The Durgah Khwaja Sahib, which is a place of pilgrimage for Mussulmans is a mausoleum built on the remains of Khwaja Muinuddin Chishti. He is revered throughout India. He was born on a Monday in Sistan in A.H. 536 (1132 A.D.) His father, Khwaja Ghasuddin Hasan, migrated to Khorasan and died in Nishapur in 551 A.H. Khwaja Muinuddin came to Ajmer on 10 Muharram 561 A.H., and died on the 6th, Rajab 633 A.H. at the age



DEWAN BAHADUR HARNI AS SARFA

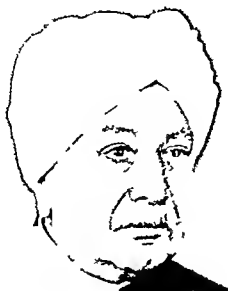
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In 1482 A.D. Mallu Khan was Governor of Ajmer. He had been appointed Governor by the Sultan of Mandu. He built Malusar, the well reservoir which still exists at a little distance from the Usri-gate

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Emperor Akbar after reducing Chitor came on foot to Ajmer on the 7th March 1568 A D , after staying ten days he left on the 17th March 1568 A D. (Tab Qutū Akbarī)

Akbar left Agra on the 8th Rabiul H 980 (1572 A.D) Akbar stopped for twelve days at Fatehpur Sikri, and then came to Ajmer and ordered a strong wall to be built round the city of Ajmer, and a royal residence called Daulatkhana, now known as the Magazine He left for Nagor on the 16th and there built the tank called Sakar Talao

On 2 Jamadulawal H 980 (1572 A D) a son was born to Akbar at Ajmer, in the house of Sheikh Danyal after whom the prince was named Prince Danyal

In 1576 A D Akbar sent Shah Baz Khan Kumbo from Ajmer to attack Kumbalgarh, the famous stronghold of Mewar

Akbar came to Ajmer after conquering Bengal, and out of the spoils of Bengal, a pair of drums, which had belonged to Sultan Daud of Bengal were presented to Durgah Khwaja Sahib They were the originals of the big drums kept on the Nakkarkhana of the Durgah Early in 1577 A D , Akbar began to make preparations at Ajmer to attack Chitor and sent thither Hunwar Man Singh of Jaipur with five thousand horse via Mandalgarh

In Akbar's time the province of Ajmer was 336 miles in length and 300 miles in breadth Its revenue was 62,153, 390 *Dams* It contained 7 Sarcars and 28 mahals, subdivided

into 197 parganas. [7 dams are equal to 7.2 pence]. In Akbar's time the revenue of Ajmer province was Rs 1,43,06,898/-. According to Father Citrau, the French traveller, the revenue of Ajmer in Aurangzeb's time was Rs. 2,19,00,002/-. The *Badshahnama* (History of Shah Jahan's reign) gives the revenue of Ajmer in Shah Jahan's reign as three crore rupees.

Sir Thomas Roe, Ambassador of King James I of England to Emperor Jehangir, sailed from England in March 1615, landed in India on 25 Sept. 1615 A.D., and came to Ajmer on the 23 December 1615. He left Ajmer with Jehangir's camp on the 1st December 1616.

Tom Coryat, an Englishman, left England to see the world and ride an elephant. He came to Ajmer in 1616 and published a book called "Tom Coryat's Crudities". On the title page was a wood-cut showing Tom Coryat seated on an elephant.

In his letter dated, Agra the 31st October 1616, Tom Coryat says—"I departed from Ajmer on the 12th September 1616, after having lived there 12 months and 16 days".

The first European whose death is recorded to have taken place in Ajmer was Rev. John Hall who died on the 19th August 1616, at the age of 37, after 5 days illness. On the evening of that day Sir Thomas Roe gave a dinner to Mir Jamaluddin, the newly appointed Governor of Sind.

Sir Thomas Roe waited on Jehangir at Ajmer for the first time on 10 January 1616.

Tuzake Jehangiri says that the title "Nur Jehan" was given to Jehangir's queen Nur Mahal at Ajmer. Shah Shuja, the second son of Shah Jahan was born at Ajmer. Jehangir

remained in Ajmer for 3 years, less 5 days. During this time he visited the Durgah Khwaja Sahib 9 times, Pushkar 15 times and the Chashma Valley 38 times

Emperor Shah Jahan built five marble pavilions or pleasure houses on the embankment of the Anasagar lake in 1637 A.D. He also built a marble Turkish bath. The bath was later converted into the office of the Commissioner of Ajmer and the two southern most pavilions into the Commissioner's residence. The northernmost pavilion of which the only remains now are a marble arch, was used as the house of the Civil Surgeon of Ajmer. The two pavilions which are still in a perfect state of preservation were used, one as the Commissioner's Court House and the other as the Municipal Office. The pavilions occupied by the Commissioner, and those used as his Court House and the Bath used as his office and that used by the Civil Surgeon were ordered to be vacated and restored by Lord Curzon, Viceroy of India when he visited Ajmer.

*"Char Chaman Chatra—*A history of India written after Aurangzeb's time, says —In the province of Ajmer there are 7905 villages and the revenue of Ajmer is 70 crore dam

The battle of Ajmer between Dara Shikoh and Aurangzeb which finally decided the fate of Dara, took place on the twelfth and thirteenth March 1659 A.D.

An inscription in the temple of Brahmaji dated Maha Sud 5th Sambat 1776 (1719 A.D.) says —"During the reign of Maharaja Sawai Jai Singh of Jaipur who was Governor of Ajmer at the time, Bai Phundi mother of Shimbu Ram son of Krishna Ram and grandson of Joshi Jiwa Ram, grand daughter of Purohit Pitambar Ganga Ram, daughter of Purohit Girdhar Das repaired the temple of Brahmaji in Pushkar.

In 1769 A.D Santoji the Marhatta Governor of Ajmer laid out a garden at Ajmer and by it a bazar, called Santpura, and presented the garden to Dargah Khwaja Sahib. The garden came to be known as Chishti Chaman. It is now used as a Sarai and brings the Dargah a large annual income.

Shivaji Nana became Governor of Ajmer in 1791 A.D. He laid out the present Naya Bazar, now the principal street in Ajmer, in 1797 A.D.

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remained in Ajmer for 3 years, less 5 days. During this time he visited the Durgah Khwaja Sahib 9 times, Pushkar 15 times and the Chashma Valley 38 times

Emperor Shah Jahan built five marble pavilions or pleasure houses on the embankment of the Anasagar lake in 1637 A D. He also built a marble Turkish bath. The bath was later converted into the office of the Commissioner of Ajmer and the two southern most pavilions into the Commissioner's residence. The northernmost pavilion of which the only remains now are a marble arch, was used as the house of the Civil Surgeon of Ajmer. The two pavilions which are still in a perfect state of preservation were used, one as the Commissioner's Court House and the other as the Municipal Office. The pavilions occupied by the Commissioner, and those used as his Court House and the Bath used as his office and that used by the Civil Surgeon were ordered to be vacated and restored by Lord Curzon, Viceroy of India when he visited Ajmer.

*"Char Chaman Chatra—*A history of India written after Aurangzeb's time, says —In the province of Ajmer there are 7905 villages and the revenue of Ajmer is 70 crore dam

The battle of Ajmer between Dara Shikoh and Aurangzeb which finally decided the fate of Dara, took place on the twelfth and thirteenth March 1659 A D

An inscription in the temple of Brahmaji dated Maha Sud 5th Sambat 1776 (1719 A D.) says —"During the reign of Maharaja Sawai Jai Singh of Jaipur who was Governor of Ajmer at the time, Bai Phundi mother of Shimbu Ram son of Krishna Ram and grandson of Joshi Jiwa Ram, granddaughter of Purohit Pitambar Ganga Ram, daughter of Purohit Girdhar Das repaired the temple of Brahmaji in Pushkar.

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The well-known Rangji temple in Pushkar was built in 1845 A D Govind Rao, the Marhatta Governor of Ajmer built Indra and Chandra Ghats at Pushkar

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It may be interesting to people that in 1870 A D only ten Europeans lived in Ajmer They were —Mr L S Saunders Commissioner, Major Repton, Dy Commissioner, Colonel Blair, Commanding Officer, Merwara Battalion Mr Jenkyns, Police Superintendent, Dr Murray Civil Surgeon, Mr Nathal, Executive Engineer, Mr E F Golding, Principal Government College and the two Scottish Missionaries, Mr Gray and Dr Husband Mr E F Harris (Anglo Indian) was Head Master of the Government College, Ajmer

The following officers were Superintendents of Ajmer under the East India Company from 1818 A D to 1857 A D

Col Nixon	from 9 July 1818 to 17 July 1818
Mr Wilder	„ 18 July 1818 „ 15 Dec 1824
Mr Middleton	„ 22 April 1825 „ 11 Oct 1827
Mr Cavendish	„ 24 Oct 1827 „ 12 Oct 1831
Mr Moore	„ 28 Nov 1831 „ 22 July 1832
Major Alexander Speers,	2 July 1832 „ 6 April 1834
Mr. Edmonstone	„ 17 April 1834 „ 30 June 1836
Col Alves	„ 1 July 1836 „ 25 July 1837.
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DEWAN BAHADUR K. L. PAONASKAR, M A., C I E

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SOME IMPRESSIONS OF CAMBRIDGE.

(By MR. B. L. RAWAT M. Sc.)

On my arrival in Cambridge—which I had been very eagerly looking forward to—I had to disillusion myself of many things I had associated with the people of this land by my impression of London, where I had stayed for the first fifteen days of my arrival in England.

The first thing that surprised me was the number of cycles here. I had arrived at lunch time and I was amazed to see the army of cycles in use on the roads. The basket on the cycles was another astonishing thing. When I first saw it on a cycle, I thought their owners to be bakers or dairy-men. But I soon discovered my mistake when I saw, to my very pleasant surprise Maharaj Nagendra Singh, our ex student, coming down the street on a bike with this basket. Everybody here uses a second-hand cycle. It is very seldom that one comes across an undergraduate with a new cycle. I had wanted to purchase a new machine, but I was advised and now I think correctly too, to purchase a second-hand cycle. I am glad I acted on it, as it is hardly worth while to purchase a new cycle, not for a University student at any rate. Another advice I do not regret to have taken, was never to leave a cycle unlocked. During term-time one is liable to lose it. Any body in hurry and without a cycle rides off on the first cycle he can get hold of and leaves it at the place of his destination at the service of anyone who cares to use it. A German friend of mine always made fun of me for locking my cycle, but, to his cost, he now knows where wisdom lay. I have dealt quite at length on cycles because, it seems to me that the cycles are inseparable from Cambridge and its life. Right from the Professor down to the Assistant, all use the cycle and I think Cambridge will be the poorer without its horde of cyclists.



PROF. K. S. MANIKAR MA
Lt. Viro
Games Secretary
and



RAI SAHIB PT. BHAV DUTTA KUDUL SHASTRI
[Rtd. Professor of Sanskrit]

Another thing that struck me was the narrow roads. It will be no exaggeration to say that at some places the streets are hardly broader than twenty feet. The narrow roads and the consequent congestion of traffic is not a little responsible for the boast so often made, that a Cambridge cyclist can hold his own against anybody, anywhere. Why the roads were and at some places still are poorly lighted one cannot understand. It may be of interest to know that Cambridge still possess gas light, when even in town like Jaipur, gas light has been entirely replaced by electricity. Some of the University 'digs', fortunately not many, also have gas lights. A student from Ceylon, who is living in such a 'dig', told me that he had to get used to the hissing sound before he could concentrate on his work.

Then, of course, one has to adapt oneself to the rules and regulations of the University. The University is very strict in maintaining discipline, though, I daresay, the severity seems to have declined as the story, that Milton was once birched in the Hall of Christ College, suggests. No member of the University (below the age of 27) can go about the town after dusk, without wearing cap and gown. The Proctor, who sees that these rules are obeyed, goes on his nightly rounds about the town with his two 'Bulls' who by their very gait and dress hardly fail to remind one of George Arliss's film 'His Lordship'. A walk behind the Proctor and his 'Bulls' is very enlightening and, I must say, amusing too. On one occasion a 'Bull' gave chase to an undergrad, who appeared to be without his cap. The 'Bull' handed his top hat to the other 'Bull' and ran after the student round, and round a building. During this time the 'undergrad' took the cap out of his pocket and put it on. When he was ultimately caught by the neck and brought before the Proctor waiting for him, with all civility and courtesy he took off his cap and wished him. Similarly, one day a large body of students was waiting at the Proctor's having received

the Proctoral summons, instead of having their lunch (it was 1 P. M.) Half an hour afterwards they discovered, to their great discomfiture, that they were the victims of the hoax of an 'undergrad' who to this day, remains unknown. Notwithstanding all this, one cannot fail to notice the rigorous maintenance of discipline. In the post-War period two former sub-marine officers who had seen action in the North Sea during the war had to submit to these and other regulations. At present a Lt Colonel up here, has to obey the same rules along with the undergraduates. Whenever a fine is imposed on anybody for the infringement of rules, it is quietly paid, there is no question, whatever, of putting forth an excuse.

But it is not only in such things that I found a difference from our Indian conditions. The term, unlike in India, is kept, not by attending a definite percentage of lectures, but by sleeping the required number of nights in one's 'digs' or college, wherever one resides. In spite of this the attendance at lectures could not be more satisfactory. At 9 A. M., when most of the lectures begin, it is not unusual to find students running to be in time for the lecture. To some of the Honours lectures that I have been attending, I have very seldom found a student coming late. A late-comer prefers remaining outside the class-room to coming in and disturbing the whole class. Another thing worth noting is the continuous 8—10 weeks of work during term time (excepting Sundays). There is no interruption of work during term time by a short holiday or two in the week.

I must here remark on another important feature of the student life. Every student is required to dine a certain number of days in a week, usually five, in the College Hall, for the remaining days he can 'sign off.' This system promotes corporate life among students not otherwise possible. We can certainly adopt this system in our college hostels with great advantage.



I need hardly touch upon the elocutionary activities of the University Union which has a grand building of its own. We in India know the brilliant achievements of its past Presidents of other bright speakers in the Mother of Parliaments. But I did not know of its other activities. The Union has its own Baths, Reading Room, Library, Dining Room and Squash Courts. I may mention even though it be a very trifling thing, about the orderliness of silence that prevails in the Union building which is entirely in the charge of students.

Sports and athletics as is well known play a large part in the activities of the University. We all have heard of the famous Cambridge Oxford boat race which is an event of the year. There is great enthusiasm even on the Inter Collegiate Annual boat race day. It is an experience to watch enthusiasts (some old men) running along the bank of the river on cycles or horse back) with their college boat encouraging the crew at the top of their voice. The tennis tournaments take place during the third term when all the courts at Fenner's are full. But I daresay, any of us coming here for the first time would miss the Umpire and his chair at these matches. In spite of this the matches are finished without any dispute and the result quietly communicated to the Captain in the pavilion. Here as elsewhere the decision of the man in charge is never questioned.

I have not mentioned anything about the striking facilities that exist here for all branches of learning. Cambridge is so famous for it that all such conveniences are taken for granted as part and parcel of the University. Its marvellously equipped laboratories, its inspiring world famous and yet so unassuming and kind scientists and men of letters, its huge library, to mention only a few, are some of its outstanding features. Who would not then miss these blessings after going away from here. It is not surprising

that old Cambridge men scattered all over the globe, pay their *alma mater* periodical visits to refresh their subjects and revive their enthusiasm.

But these alone do not complete the charms of Cambridge. There is hardly any hobby worth the name for which there is no club or society. A student coming here will find the fullest possible scope for the exercise of his mental and physical abilities. No wonder that a student who takes advantage of all the existing facilities goes back with a widened outlook on life.

To a common mind, however, certain features of Cambridge remain enigmatic indeed. Why the women students cannot become members of the University, why everybody about the town is hatless, why there is a 'carefully nurtured antagonism against Oxford, why a student attains seniority at 27, are some of the peculiarities hard to explain.

One cannot close the account without saying a few words about the Cambridge 'undergrad'. He is a remarkable fellow who with his independence and straight-forwardness cannot fail to impress any body. None can beat him for all his boisterousness. His activities on the Armistice Day have to be seen to be believed. But once he has graduated and comes back for his post-graduate work, you will hardly find a more serious scholar. His informality of dress, which consists of greys, jacket, a pullover and the college tie, marks that dignified sartorial nonchalance which is so appropriate to a university student. But when he dresses, as he does on occasions, he is immaculate.

I must in the end say that Cambridge is a grand place. It affords unique opportunities to serious students to develop their talents and others to broaden their outlook. No wonder attempts have been made all over the world to raise such a centre of learning which has produced great men in all walks of life.

A FAMILY OF OLD BOYS FROM UDAIPUR



MR FATEH LAL MEHTA



MR DEVI LAL MEHTA



MR K L MEHTA ICS



MR GOPAL LAL MEHTA

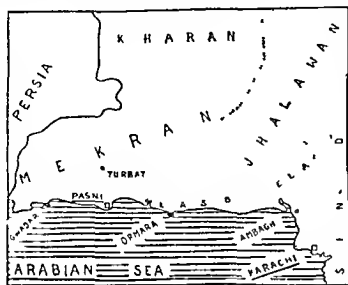
THE LIFE OF A LOCUST

(By Dr M. L. ROOANAY, M. Sc. Ph. D. (CANTAB))

INTRODUCTION—In view of the enormous amount of damages done by locusts to crops and other vegetation, it would be interesting to describe their mode of living. In this article, I shall restrict myself to the Indian locust, called the Desert Locust, whose scientific name is *Schistocerca gregaria* Forskel. This locust has been known from times immemorial and has been described in the Bible. Its area of distribution is very wide, comprising the whole of South-Western Asia and North Africa. In India it is, as a rule, confined to the Punjab, Western and North Western India. Occasionally it extends as far east as Bengal and Assam and as far south as Hyderabad (Deccan), but it has never been able to establish itself in these areas for any considerable period of time. From authentic records, the *swarming-periods* of this locust in North Western India have been 1863—1866, 1869—1873, 1876—1880, 1889—1894, 1899—1907, 1913—1917, 1926—1931, i. e., periods varying from 3 to 9 years. The periods intervening between these are called the *non swarming periods* and also vary from 3 to 9 years. On this basis we may expect a locust swarm in 1940 at the latest. During these latter periods the locusts disappear entirely from the infested areas. Where do they go and whence do they reappear was a mystery the veil from which was removed but five years ago, as will be described below.

A LOCUST'S PHASES—In 1931 the Imperial Council of Agricultural Research started a Locust Department, the present Head-quarters of which are at Karachi. Its present head is Rao Bahadur Y. Ramchandra Rao. In the same year (1931) it was discovered that, although in the greater part of North-Western India, no locusts were to be seen, (the last locust cycle having been over), they were found in very small numbers in the coastal regions of Baluchistan

and in the desert areas of Rajputana. In 1932 a Locust Laboratory was founded at Pasni on the coast of Mekran



(Fig 1)

(Baluchistan) (Fig 1) and whose present head is the writer. Here we have continuously found locusts until now. But it must be noted that the locusts that live here do so under

conditions essentially different from those obtaining in a swarm. They live scattered or solitarily. A day's catch over ten miles would consist of hardly more than thirty locusts and the population seldom rises above two thousand locusts per square mile. Also, the colour of the locusts living here is very different from those of the swarming individuals. Thus, the locusts found to-day in Baluchistan belong, so to speak to the *solitary phase* and differ in colour and other characters from the swarming locusts which may be said to belong to the *gregarious phase*. This extremely important phenomenon i.e., the distinction between the two phases of the *same* locust species was first discovered, for locusts in general, in 1921, by a Russian entomologist named B. P. Uvarov, now working at the British Museum (Natural History), London. Not only are the fully grown locusts of the two phases different from each other but their young ones (hoppers) also differ even more so. The hoppers of the *solitary phase* are green those of the *gregarious phase* *black*. It is interesting to note that these phases can be *produced at will* in the laboratory. If in a

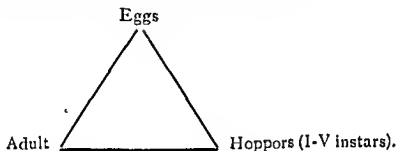
cage of dimensions about $9' \times 9' \times 9'$ we place a single young hopper, it becomes green (solitary-phase) after some days. On the other hand, two or more hoppers in the same cage become black.

The proportion of the cage dimensions to the number of hoppers should be such that the hoppers should jostle against one another and thus disturb each other. By suitably altering this proportion, all grades between green and black hoppers can be produced. Now, this appears almost like magic, but it is nevertheless true. The governing factor, so far analysed, is the *density of population*. The true solution of the phases will, however be probably found in the study of the chemistry of the body pigments, this has not yet been attempted.

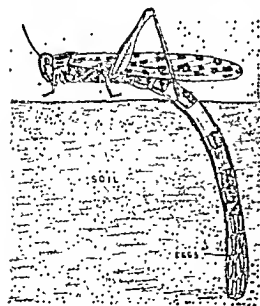
SWARMING Now, it is these solitary phase locusts living at present in Mekran which, in the successful years of rapid multiplication, give rise to the swarms that cause their depredations in the fertile plains of Hindustan. Between Rajputana and Mekran there is an annual exchange of solitary locusts which spend the winter in Rajputana and the summer in Mekran. During this migration, the locusts do not fly in swarms, each individual flies independently. The true and permanent, or perhaps semi-permanent, breeding place is Mekran. How many of the readers know that last year a new locust cycle would have started had only rainfall been received at the proper time. It was noticed on the 12th of July at Pishin that the locust population, which in the previous week fluctuated between 50 and 500 locusts per square mile, had suddenly shot up to 5,000, and very soon (beginning of August) this figure reached 48,000 after which there was a gradual fall. Reports of this sudden increase were received from Locust Outposts all over Mekran and Rajputana at about the same time. Evidence showed that a locust invasion had occurred, probably from Iran. (It may be

mentioned that, like Mekran, the costal regions of Iran, Southern Arabia and East Africa are also the probable permanent breeding grounds of the Desert Locust, but in the absence of actual observations in these regions, emphatic opinion has to be deferred for the time being). This invasion proceeded from West to East. If only good rains had been received in Mekran, at that time of the invasion, a new locust cycle would almost certainly have been inaugurated.

LIFE HISTORY.—Three developmental stages may be distinguished in the life of the locust as follows:—



The male and female pair (under experimental conditions a female can produce young ones without pairing with a male) and the latter lays eggs about 4 inches deep in the soil

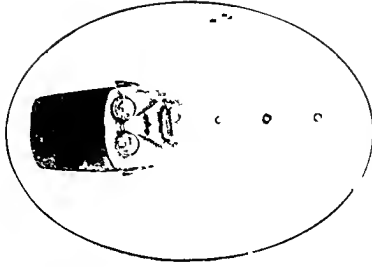


(Fig. 2.)

(Fig. 2). At each laying, there are about 80 eggs and a female lays on the average about 4 times, thus laying about 300 eggs in all. I have seen a locust lay 11 times, with a total of 800 eggs. The eggs hatch after a time (varying from a fortnight in summer to a month or more in winter, depending on temperature and soil moisture) and produce the



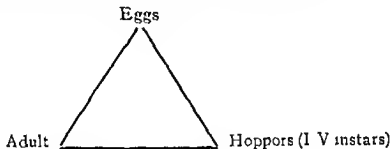
PROF. D. N. SHARMA M. A. LI. B.
President, College Union



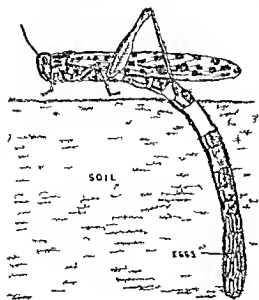
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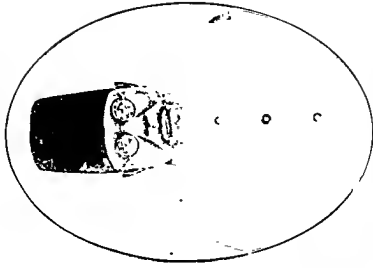


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hopper stage The hopper moults or casts its skin five times. Thus there are five hopper stages or instars. The last moult produces the adult locust with fully developed wings ready to fly. The entire development takes about two months in summer and several months in winter.

In nature there is normally one exceptionally two generations a year depending largely on temperature but partly on humidity also. In the laboratory at a constant temperature of 32C, we have produced six generations a year. Thus under the most favourable conditions (with 800 eggs per female and six generations a year) a single pair of locusts would produce 262 144 000 000 000 locusts at the end of the year provided all the progeny remained alive. Actually great mortality (80% or more) occurs in all the developmental stages.

CONTROL —The problem of control (prevention rather than mere cure) is very difficult and complicated. To day we are only able to cure. When locust swarms come to the plains and the locusts breed there we kill the non flyers or hoppers by burying them into trenches or giving them poisoned food (bran plus sodium fluosilicate) or even by burning them. The flyers are obviously difficult to tackle but recent experiments on poison dusting from an aeroplane flying over a swarm have proved successful. The fundamental problem of control however is the prevention of swarm formation. Now that we know the permanent breeding grounds of locusts where incipient swarms are formed the necessity is to be constantly on the look out for these out break centres. Even an isolated field may serve as an out break centre. The difficulty of spotting out such centres in a huge and mostly desert area like Melran can be well imagined. A large and trained staff constantly touring these deserts to spot such centre and having spotted them to destroy the locust there appears to the writer to be the only plausible solution of this problem. That such a method

would be extremely difficult, goes without saying, and the reader may pity those who will have to tour unremittingly in these God-forsaken areas* in order to rid India of this pest. Let him know that even to-day, a small band of workers is living in the middle of a desert, trying to study this pest and to find out a solution of its control.

Explanation of Figures

Fig 1 Map of Southern Baluchistan showing locust Laboratories (□), and Outposts (○), of the Imperial Council of Agricultural Research

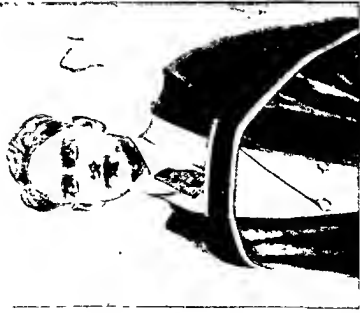
Fig 2 A female locust laying eggs Reduced to about $\frac{1}{2}$ its natural size

KHUSRAU KHAN THE PARWARI SULTAN OF DELHI.

(By PROF KARAM GHANI KHAN M A, L T)

History affords numerous illustrations of individuals, who, in spite of their obscure origin, rose to the highest pinnacle of power, but the story of Khusrau Khan Parwari has a lesson of its own. It is the story of a man who in 1320 A D secured the throne of Delhi through the backstairs of treason and intrigue, but, who, for want of qualities of statesmanship, failed to retain in his grasp the sceptre which he had been able to snatch from feeble hands. Napoleon once said of Metternich that he 'mistook intrigue for statesmanship'. The same may be said, with greater precision, about Khusrau Khan Parwari. The real difficulty in the politics of Medieval India was not how to acquire power, but how to retain it. Plots, intrigues, conspiracies, murders and assassinations were the essential ingredients of the politics of medieval times, and we find in Khusrau Khan Parwari's rise to power the working of all these elements in a very lucid way.

* Thou shalt see me the road to Mekran but what a difference there is between an order and its execution? I will never enter this country as its name alone terrifies me — from *The Lament of Sinan ibn Salima* quoted in major Sikka *Ten thousand miles in Persia*



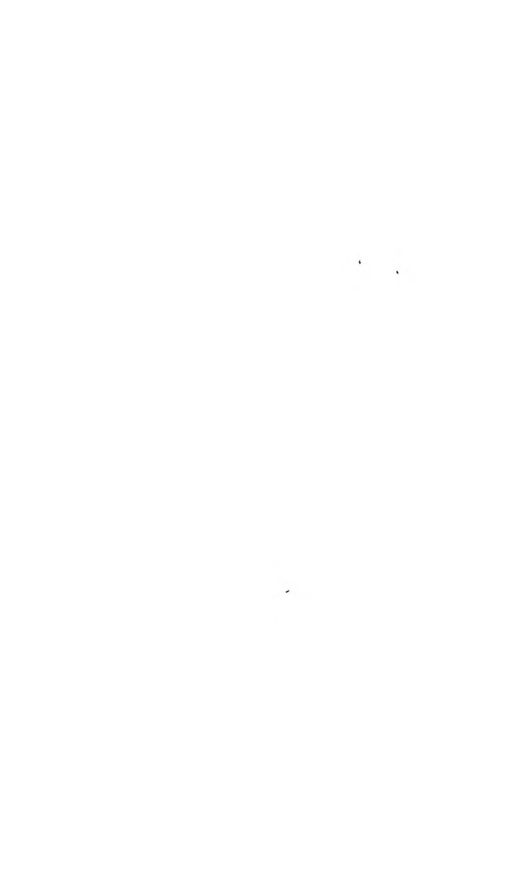
MR. KISHAN DAYAL BHARGAVA, M.A.

[Stood first in the Agra University at the
B.A. Examination in 1932.]



MAHARAJ NAGENDRA SINGH, B.A.

[Stood first in the Agra University at the
B.A. Examination in 1934.]



There is one thing in this story which cannot fail to attract our attention. It is the way in which the contemporary Muslim chroniclers have expressed their grief and horror at the atrocities of Khusrau Khan. All the vocabulary at their command seems to have been used in pouring abuse, ridicule and scorn on the head of Khusrau Khan. Things speakable and unspeakable have been said or insinuated, and charges under all imaginable heads have been brought against him. That he was low born, few will dispute but, references to the origin of a man with a view to bringing him down in public estimation are unwarranted according to the laws of Shar'iat. That he was guilty of a series of crimes no one will deny, but the harshness of the judgement and the severity of the sentence on Khusrau Khan are inexplicable, when there is a tendency at the same time to condone the ingratitude of Alauddin Khilji and the shamelessness of Qutbuddin Mubarak.

The real name of Khusrau Khan was Hasan. He was a native of Gujrat. In the reign of Alauddin Khilji during the sack of Malwa he fell into the hands of the Muslims and was converted to Islam. He was brought up by Malik Shadi an army officer and nobleman of great influence. Barani calls him a *Barao Bacha*, and *Baraon* means a dustman. Kincaid and Parnis have accepted this meaning and have called him a scavenger. Literally the term *Paruari* means a dweller without walls and is obviously applied to an out caste. Briggs, the pedantic translator of Farishta describes a *paruari* as 'a Hindu out caste who eats flesh of all kinds, and is deemed so unclean as not to be admitted to build a house within the town'. *Paruar* has also been read as *Parmar* by some historians. *Par mar* may mean a br' killer, a man allied in profession to a sweeper.

The meteoric rise of Khusrau Khan can be easily understood if we refer briefly to the political conditions of the Sultanate of Delhi. The slave dynasty that

dominating the politics of Hindustan since 1206 A D had come to an ignominious end in 1290, when the sceptre had passed into the hands of a veteran warrior Malik Firoz, an old man of seventy, better known to history as Sultan Jelaluddin Khilji. After a brief reign of seven years the old Sultan was treacherously assassinated by his own nephew who usurped the throne as Sultan Alauddin Khilji and left no trace of the descendants of his benefactor. Sultan Alauddin Khilji was a strong and vigorous sovereign, a most capable military despot of medieval India. Towards the close of his reign this man of 'iron and blood' was generally in bad health. His wife and adult sons were completely indifferent to his ailments, and he was compelled to look upon Malik Kafur as his sole friend and well-wisher. Malik Kafur, a Gujerati, turned to his advantage the bitterness that existed in the mind of Sultan Alauddin against his family. He secured from the dying monarch orders for the expulsion of the Queen from the palace and the imprisonment of Khizr Khan, Shadi Khan, and Mubarak Khan, the adult sons of Alauddin. Thus when the Sultan died, Malik Kafur was free to assume the Regency of the State in the name of Shihahuddin Omar a child of five. Khizr Khan and Shadi Khan were blinded and a similar fate might have overtaken Mubarak Khan, but the undignified behaviour of Malik Kafur and his harshness towards the attendants of the palace, brought about his end before any harm could be done to Mubarak. After the assassination of Malik Kafur, Mubarak was proclaimed King of Delhi as Sultan Qutbuddin Mubarak Shah Khilji.

It was in the reign of Mubarak Shah that Khusrau Khan began to rise rapidly to power. The territory of Gujerat was giving trouble to the new monarch, who had to take counsel with the nobles acquainted with its politics. At first Anulmulk Multani was deputed to quell the disturbances, and then the choice fell on Zafar Khan, the father-in-law of

the Sultan. But Hisamuddin, a maternal relation of Khusrau Khan, poisoned the mind of the Sultan against Zafar Khan, who was recalled, disgraced and put to death. Hisamuddin was now sent to Gujerat, and his place at Delhi was taken up by Khusrau Khan. The command of the well-trained armies of the days of Malik Kafur and Malik Shadi was handed over to him and he became the firstman in the state.

Shortly afterwards, Khusrau Khan was sent to the Deccan, in supreme command of the Maabar expedition, where in the midst of a triumphant campaign he began to think of establishing himself as an independent ruler of the Ma'abar. It is also probable that the veteran warriors of the days of Alauddin Khilji did not like to work under Khusrau Khan, and invented the story of his treasonable designs with a view to compass his downfall. On the reports of Malik Talega, Malik Timur and Malik Gul Afghan, Khusrau Khan was recalled, but he succeeded in clearing his own position, and turning the tables upon his accusers who were publicly disgraced.

It was now clear to those, who were envious of the ever-growing influence of Khusrau Khan, that, any wild talk against the royal favourite, was sure to bring down dire consequences on their own heads. Khusrau Khan's ascendancy was now complete. Some of the nobles who had complaints against the high-handedness of the Sultan, willingly joined his party in the hope that his unbridled ambition would, some day, urge him on to intrigues against his patron. Khusrau Khan now became a constant companion of the Sultan, who had recklessly abandoned himself to debauchery. He asked the Sultan to grant him permission to enlist soldiers in his service from amongst his own relations and adherents of Gujerat. The Sultan could see nothing wrong in such a reasonable request, and the necessary permission was given.

He now suggested to the Sultan that, as he had to stay almost every day at the royal palace, till late at night, he had apprehensions, that those who were jealous of his influence, would make an attempt on his life, in the darkness of the night. It was, therefore, not only desirable, but necessary, that he should be permitted to bring in his own men to the palace gates, so that they might accompany him on his return journey to his house, and act as his body-guard. The infatuated Sultan fell in with this proposal also.

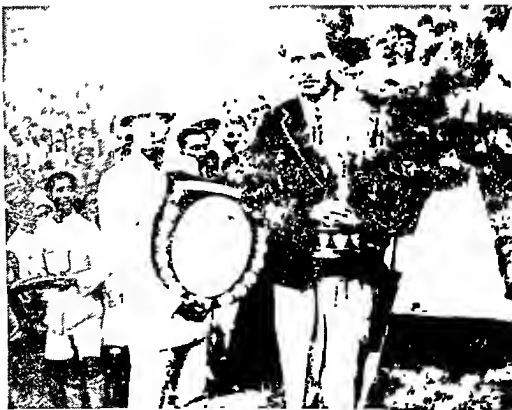
The partisans of Khusrau now began to conspire and act with impunity. Qazi Ziauddin surnamed Qazi Khan, a former tutor of the Sultan, was Wakil-e-Dar or the Gate Keeper of the Royal palace. He brought the wild talks of the conspirators to the notice of the Sultan. But the fool, instead of taking the necessary precautions, informed Khusrau Khan of all that the Qazi had said to him. The eyes of the wily Khusrau were wet with tears, and he said that he had reasons to fear, that the excessive enjoyment of royal favours, would one day, send him to the scaffold, for he was now having enemies from the most unexpected quarters. The Sultan's confidence in the loyalty of his favourite remained unshaken, but Khusrau Khan began to feel, that the time had come, when he should act, with vigour and decision. Any further delay, he thought, would be fatal to his own interests.

The royal palace, during the night following the one in which the Sultan had communicated, to Khusrau, the information, which he had received from Qazi Khan, was the scene of a ghastly tragedy, in which the indiscreet Sultan lost his life. The Parwaris entered the royal palace, killed Qazi Khan, overcame the palace guards, and broke into the royal apartments. The Sultan wanted to flee for safety, but Khusrau Khan held him by the hair till the assassins arrived, and chopped off his head. All the



Mr. D. H. Vakil

RAJPUTANA INTER COLLEGE TOURNAMENT 1932



The Captain of the Govt. College Hockey Eleven (Mr. Onkar Nath Baskar) receives the Hockey Championship Cup on our victory in the finals of the Rajputana Inter College Hockey Tournament held at Jodhpur in October 1932. The College team had won the Championship trophy for three years in succession.



male members of the family of Qutbuddin were slaughtered and the women of the royal palace distributed among the Parwaris. The nemesis of the treachery of Alauddin overtook his own family and no one was left alive, from amongst his descendants, to tell this tale of woe. It was the vengeance of Heaven for the foul murder of Jelaluddin !

Obviously there was nothing out-of the way in this record of the misdeeds of Khusrau Khan. His ingratitude was not of a baser type than that of Sultan Alauddin Khilji, nor were his morals of a lower standard than those of Sultan Qutbuddin Mubarak. To wipe off all traces of the fallen royal house was a matter of urgent necessity in the politics of medieval India, and Khusrau Khan was not the only sinner in this respect. The assumption of royal powers was not at all difficult, as the nobles, who could have objected, were either frightened into submission, or silenced through lavish gifts.

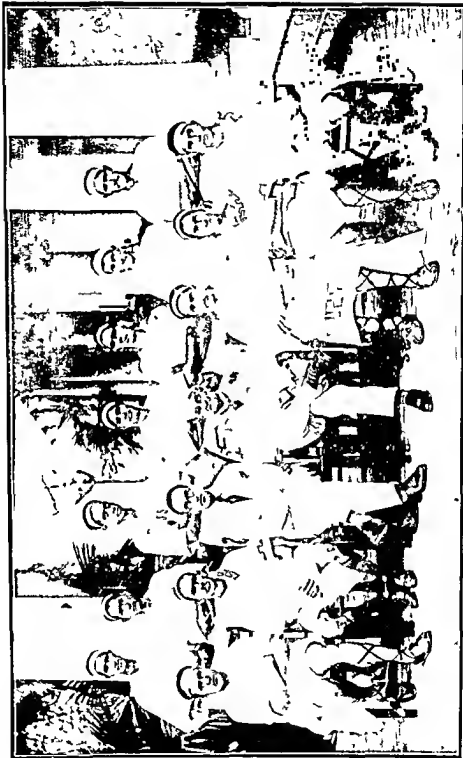
The story of his reign, which lasted a little over four months, is a record of crimes and misdeeds. He has been accused of aiming at the revival of Hindu supremacy in India and of replacing Islam by Hinduism. Barani asserts that Islam was treated with contempt, the slaughter of cows was forbidden, and the Quran was used as a seat for the idols that were placed in mosques. Muslims were deprived of their property, and high posts were given to the Hindus. The 'unclean Parwari' collected around him a number of Parwaris from Gujrat and wanted to show something like a combination of tact and firmness. On the one hand, he was anxious to conciliate the nobles by distributing wealth freely among them, and, on the other, he was appealing to the imagination of the Hindu population by throwing open to them the high offices of State.

The contemporary chroniclers have drawn up a very long list of the sins and crimes of the Parwari Sultan. The

details, though sickening, are not completely at variance with those of his immediate predecessors on the throne of Delhi, but his most unpardonable sin seems to be that he was an Indian. He had outwitted the Turkish nobility, and had shown to them that in the realization of his ambition he could be as unscrupulous as any of them. Their Turkish blood was up when they were forced to lick the dust before him. In the field of intrigue he was irresistible, and in the race for power, he had beaten them all hollow. They writhed in the agony of their humiliations and worked and prayed for their speedy deliverance from the disgrace of being governed by an Indian. They used all the weapons at their command and indulged in ceaseless propaganda against him. They knew how to excite the feelings of their co-religionists. They referred to his low birth, although they were aware that such references were contrary to the message of equality preached and practised by the prophet of Arabia. They brought the charge of ruining the honour of muslim women with the sole object of rousing the passions of all respectable persons. The story of Dewal Rani's disgrace was a pure invention, because, according to Amir Khusrau, she had been put to death by Qutbuddin along with her husband Khizr Khan. The charge of the desecration of mosques, by placing idols in them, is on the face of it absurd. The idea of Khusrau Khan's reconversion to Hinduism is most irrational and far fetched. By entering the fold of Hinduism Khusrau could have again become only a member of the Depressed Classes. Khusrau Khan's frantic efforts to conciliate them failed, because the differences were psychological not logical. Their submission to Ghazi Malik also shows, that they were willing to have even a half-caste Turk, as their Sultan, in preference to an Indian.

The rest of the story is soon told. Among the nobles of Delhi who had submitted to his authority, Khusrau Khan

THE SCENE FROM JULIUS CAESAR



was particularly careful of Fakhruddin Jauna Khan, who afterwards became Sultan Mohammad Tughlaq. Khusrau wanted to keep him as a hostage, because his father, Ghazi Malik, was a veteran warrior, and had under him as warden of the marches, the best troops of the Empire. Mohammad Tughlaq feigned submission for sometime, but when Khusrau Khan was off his guard, he gave him the slip, and joined his father. When Ghazi Malik came to know that there was universal discontent against the Parwari, he took his armies to Delhi, and made an end of the pretensions of Nasiruddin Khusrau Shah, 1320 A D Khusrau's end was not discreditable, for, he made a bold stand, advanced six months' pay to his soldiers, and came out to fight, but, as the propaganda against him had been completely successful, his army melted away, and he was captured and beheaded.

Thus came to an inglorious end a career of unparalleled intrigue in the history of medieval India.



IS DEMOCRACY WITHOUT PARTIES DESIRABLE ?

(By K. L. MEHTA, B.A., D.P.A., BAR AT LAW I.C.S., Ex student)

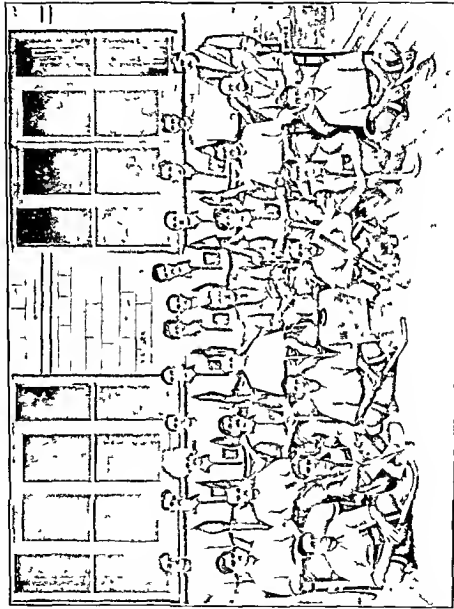
The Bolshevik maxim "no opposition party and no opposition within the party" is the very antithesis of democracy. The government by democracy rests on the assumption that to live one's life is one's own concern and responsibility, and this truism can best be stated in the words of Colonel Rainboro "I think the poorest he that is in England hath a life to live as the richest he" This implies the recognition of differences in the people and the fact that democratic equality is not an equality of sameness but of difference. Of course, concentrating merely on the differences would lead to anarchy. But democracy postulates that men can agree on common action which yet leaves each to live his own life—that if we have a common aim, viz.

the good of the state, we can find a common system of rights within which the individual can make his own peculiar contribution and lead a healthy and free life.

If, however, the peculiar contributions of the individual member of the community have to be accepted, they must be first made articulate. In a modern state with its vast territory and huge population, the ideal of a Greek city-state, that every citizen should actively participate in the government, has become impossible to realise. Even Rousseau who vehemently championed the cause of direct democracy, realised the fruitlessness of this Greek ideal when he sadly remarked "Only if there were a people consisting of gods, they would be governed democratically" Today, every man by himself is quite powerless to make his feeble voice heard. This necessitates the coming together of men, having the same general background on the aims of a state and thus making their demands heard. This in itself is not enough. These people should also aim at the organisation of the electorate with the purpose of obtaining a majority at the time of the election in order to capture the seat of power, and thus put their policies in the form of statutes, which can be enforced. This is essentially the task which the modern political parties in a state attempt to carry out. Representatives are selected, pledged, supported and afterwards controlled in their parliamentary activities by parties in close and continuous contact with the electorate, so that absolute difference between Direct and Indirect democracy does not exist.

Democratic government has really come to mean party government, as illustrated by Great Britain, America, and France, which now remain the chief exponents of true democracy. Modern representative rule not only tolerates differences and criticism, it implies and demands it. This explains the curious complaints, that governments backed by strong majorities often make, that the opposition is not

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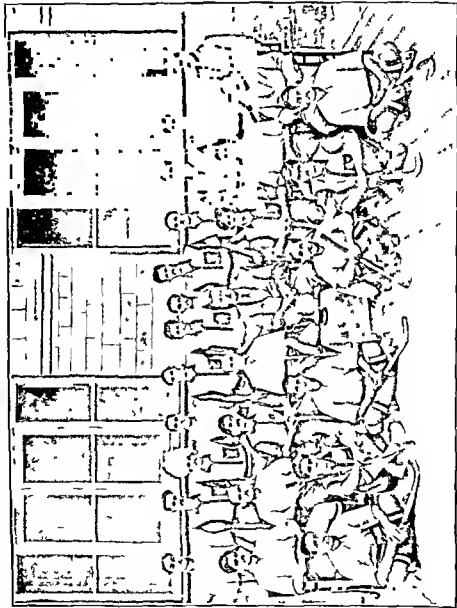


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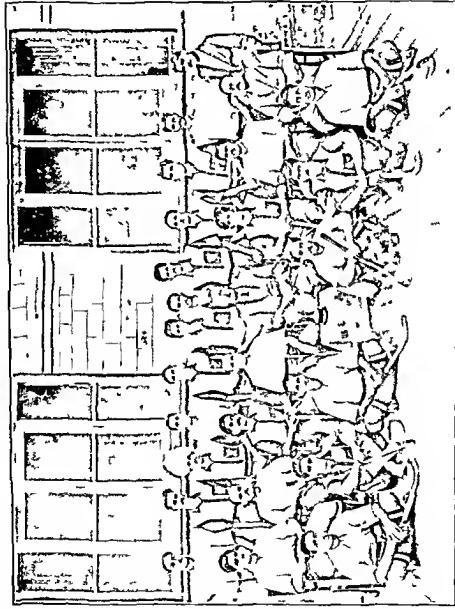


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strong or effective enough! Every scientific discoverer realises that what he most wants to know is not what can be said for but what can be said against his theory. Thus in England the opposition parties are known as His Majesty's opposition.

Democracy without parties is possible only when either there is complete unanimity among all citizens upon all problems or when democracy degenerates into a type of government as represented by the present day Hitlerite Germany which still professes to rule democratically under the Weimar Constitution, whose death knell, in reality they have, long since sounded.

Government by one party is the true attribute of an autocratic government which denies the rights of liberty of speech and discussion and exercises a strict censorship over the Press. This phenomenon is well illustrated by the way in which general elections are conducted in the Fascist States. A great mass propaganda is carried on and only the views of the government, i.e. of one party viz the Fascist party in Italy and the National Socialist party in Germany are presented to the people who remain quite ignorant about the other side of the picture and when the time comes they readily vote for the policy of the government. All this means the denial of liberty, one of the cardinal principles upon which democracy depends.

The truth is that multiplicity of parties is essential to discover by means of free discussion and hot debates a common plan which gives scope to differences. The birth of these political parties takes place in the joining of hands of like minded people who wish to discover the conditions of power in order to fight for them. Parties absorb in some measure all the men and women who broadly agree upon the principles of government, and thus cut across the limits of the smaller and sectional groups as for example churches,

trade unions, school etc. Parties carry on big activities to educate the electorate and to rouse many people who might otherwise fall into political lethargy. Without parties, therefore, democratic government is not only undesirable but also impossible.

SOME ASPECTS OF AKBAR'S RELIGIOUS POLICY

(By KISHAN DAYAL BHARGAVA M A, EX STUDENT)

The religious policy of Akbar the Great has been often misunderstood. The views expressed on it by scholars of Indian History are so divergent that it is difficult for a student of History to form a correct opinion on the subject, which constitutes the best title to Akbar's greatness. It is futile to understand Akbar's broadness of vision, if we view his religious policy as an isolated phenomenon in medieval Indian History. In fact, to appreciate it fully, we must have some idea of the age in which he lived.

The sixteenth century in India was an age of religious doubt. The whole religious atmosphere was quivering with electricity. Two definite currents of thought, the cult of Bhakti, and the doctrines of Sufism, were both tending towards the same end. The doctrines of Kabir, Nanak and Chaitanya were a great formative force, and their names will always stand as beacon-lights to guide frail humanity. They all stressed the idea of oneness of God. This was not a new departure from old traditions, as Hunter and other European writers have assumed. The oneness of God is a conception emphasised from time immemorial by a long line of Hindu thinkers and preachers. The idea was definitely emphasised by Sri Krishna in the Bhagwad-Gita, the Bible of all Bhakti cults. Though it is true that the idea of oneness of God was there, it was emphasised with greater force when the Hindus came into contact with Muslims. As Sir Jadunath Sarkar

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THE COLLEGE AMATEUR DRAMATIC CLUB 1934.

(The A.D.C. staged BHARAT RAMINI on the 4th and 5th October with a splendid direction. The photographs show the first set of persons with all the other members of the Club.)



Standing (left to right) — Messrs Ganesha Lal, Joy Wood, Brij Bhan Lal, Alfred David, Shrih Noor Mahan, Anaf Al, Bhagavati Prasad
 Ram Sirohi, Jyendra Singh, Charles Sirohi
Chairs — Messrs. Irmeshwar Lal, Asadullah Khan, Y. V. Japat, Ram Kant Kashikar, S. S. Mathur (President),
 J. S. Sirohi (Director), Panna Lal Melwan, D. V. Shrivastava (Secretary), I. V. Desai, Manoranjan Irawati
Behind — Messrs. A. M. David, Sh. Suraj Mathur, B. B. Chatterjee, Raj K. Shetty

Critics of Akbar, guided by their orthodox views and narrow-minded outlook, see an innovation in the suggestion of Shaikh Mubarak. But, was it really a figment of the Shaikh's imagination, or was it in keeping with the best traditions of Islam? To these questions, Islamic theory and practice of kingship enable us to furnish a clear answer. The Islamic state as founded by the Prophet was a theocracy. The Prophet was not merely the founder of a new religion, but also the founder of an Arab national state, which in the hands of his successors became the magnificent Arab empire which lasted for centuries. The Prophet combined the offices of the Pope and Caesar in his own person.

The precedent set up by the Prophet was followed by his four immediate successors in the caliphate, — Abu Bakr, Omar, Osman and Ali. The Khalifa was the representative of the Prophet, and as such was the sole political and religious head claiming allegiance from Muslims all the world over. The Omayyad and the Abbasid Caliphs did not suffer any alteration in their powers, temporal and spiritual. Thus the suggestion of Shaikh Mubarak was in keeping with the spirit of Islam and the traditions of the Khilafat.

Much venom has been poured on Akbar for his so called 'Infallibility Decree'. The declaration of 1579 A.D. issued by the principal Ulema and lawyers ran as follows —

"Whereas Hindustan is now become the centre of security and peace, and the land of justice and beneficence, a large number of people, especially learned men and lawyers, have immigrated and chosen this country for their home

"Should, therefore, in future, a religious question come up, regarding which the opinions of the Mujtahids are at variance, and His Majesty, in his penetrating understanding and clear wisdom be inclined to adopt, for the benefit of the nation and as a political expedient any of the conflicting

opinions which exist on that point, and should issue a decree to that effect

' We do hereby agree that such a decree shall be binding on us and on the whole nation

"Further we declare that should His Majesty think fit to issue a new order we and the nation shall likewise be bound by it provided always, that such order be not only in accordance with some verse of the Quran but also of real benefit to the nation

' This document has been written with honest intentions for the glory of God and the propagation of Islam, and is signed by us the principal Ulama and lawyers in the month of Rajab in the year nine hundred and eighty seven

The declaration itself is a convincing refutation of Smith's view that 'Akbar was an apostate from Islam. It may be studied under three aspects—(1) Need, (2) Scope, and (3) limitations. The need of the declaration was the immigration into India of a large number of learned men and lawyers whose views were at variance with those of the orthodox Sunnis. The causes for this immigration are to be found in the contemporary history of Persia and other north west Asiatic countries. There was in these lands a systematic persecution of those who did not agree with the principles enunciated by those in power. As India was a land of peace and good government under the enlightened rule of Akbar, the refugees came here in countless numbers. With differing views among the learned on important religious and political questions, it was essential to appoint an arbitrator, which the Ulama, who signed the declaration found in the person of Akbar.

As regards scope and limitations the declaration is sufficiently clear. Any question regarding which the opinions of the mujtahids differed was to be submitted to Akbar's

decision. Many Khalifas had exercised this power, and it is clear from the writings of Abu Yusuf that the sovereign could exercise this power of selection and discretion. Hence the decree, making Akbar the final authority in religious disputes, did nothing against the theory and practice of Islam.

There were several limitations to the exercise of this power by the sovereign. In the first place, he had to accept any one out of the many opinions expressed by the Mujtahids. It may reasonably be inferred that the Mujtahids would not advocate an opinion, which ran counter to Islamic principles. Akbar's discretion was thus limited.

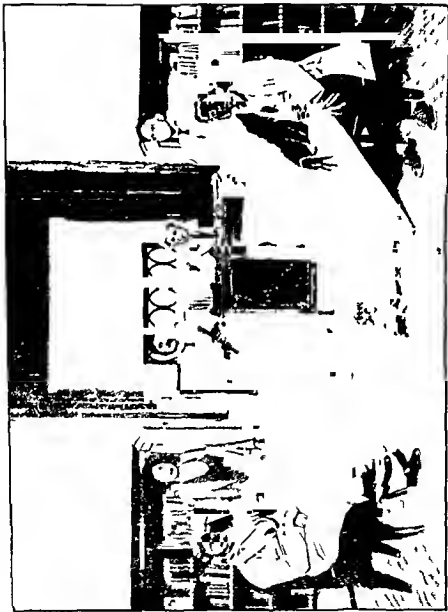
Secondly, the decision of the sovereign was to be for the real benefit of the nation and was to be in accordance with some verse of the Quran. The latter proviso knocks the bottom out of all silly talk of Akbar being an apostate from Islam. Dr. Tripathi¹ is quite right when he says that "The declaration had definitely laid down that Akbar did not intend to set at naught the well established and highest sources of the Muslim law (*nas*). The scope of the *Mahdar* was very limited. It only emphasised the right of the Emperor to select from among the divergent views of the legists what seemed to him to serve the best interests of the state and the people, and issue ordinances not incompatible with the *nas* and the good of the people. As far as the *Mahdar* goes, Akbar does not seem to have aimed at any radical change."

Prof. Buckler² has offered a new interpretation of the 'Mazhar'. According to him, the declaration was intended to fix the position of Akbar in the Muslim world by eliminating the religious and political control of Persia, but without committing him to the allegiance of the Ottoman Khalifa. He is right when he says that the declaration aimed at pronouncing Akbar to be the Khalifa of his time. But it is

1. Dr. R. P. Tripathi: *Some Aspects of Muslim Administration* (P. 137)

2. *Journal of Royal Asiatic Society* October 1924 Page 591 and Seq.

A SCENE FROM BRANDANE'S RORY AFORESAID
St. Patrick's College, Dublin, 1837. The artist is of the Century.



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A SCENE FROM BRANDANE'S 'RORY AFORESAID.'
STUDIED IN THE COLLEGE AND ON 7th February 1917 in celebration of the Centenary



decision. Many Khalifas had exercised this power, and it is clear from the writings of Abu Yusuf that the sovereign could exercise this power of selection and discretion. Hence the decree, making Akbar the final authority in religious disputes, did nothing against the theory and practice of Islam.

There were several limitations to the exercise of this power by the sovereign. In the first place, he had to accept any one out of the many opinions expressed by the Mujtahids. It may reasonably be inferred that the Mujtahids would not advocate an opinion, which ran counter to Islamic principles. Akbar's discretion was thus limited.

Secondly, the decision of the sovereign was to be for the real benefit of the nation and was to be in accordance with some verse of the Quran. The latter proviso knocks the bottom out of all silly talk of Akbar being an apostate from Islam. Dr. Tripathi¹ is quite right when he says that "The declaration had definitely laid down that Akbar did not intend to set at naught the well established and highest sources of the Muslim law (*nas*). The scope of the *Mahdar* was very limited. It only emphasised the right of the Emperor to select from among the divergent views of the legists what seemed to him to serve the best interests of the state and the people, and issue ordinances not incompatible with the *nas* and the good of the people. As far as the *Mahdar* goes, Akbar does not seem to have aimed at any radical change."

Prof. Buckler² has offered a new interpretation of the 'Mazhar'. According to him, the declaration was intended to fix the position of Akbar in the Muslim world by eliminating the religious and political control of Persia, but without committing him to the allegiance of the Ottoman Khalifa. He is right when he says that the declaration aimed at pronouncing Akbar to be the Khalifa of his time. But it is

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2. *Journal of Royal Asiatic Society* October 1924 Page 591 and Seq.

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Sketch by H. Collingwood at the Library 117 in celebration of the Centenary



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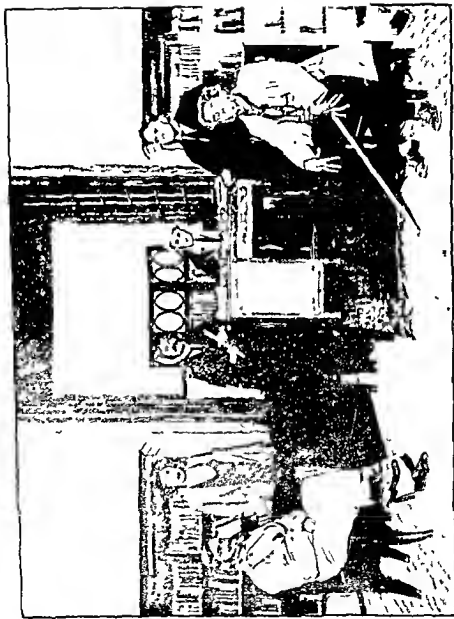
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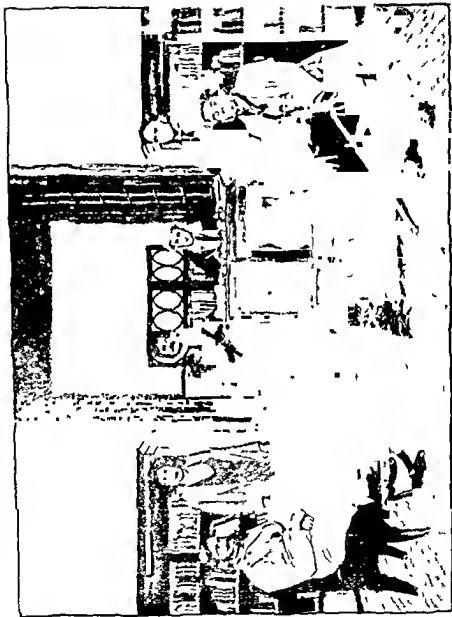
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difficult to accept his suggestion that it involved the elimination of the religious and political control of Persia, because, 'there is no evidence to show that Persia exercised any religious and political control over India'³

In this connection, Akbar's theory of sovereignty has to be considered without which it will not be possible to understand the attitude adopted by the Sunnis, and Akbar's real aim. I have already referred to the fact that the heritage of the Muslims in India was the traditions of the Khilafat.

The Muslim state in India, as elsewhere, was a theocracy. Besides Muslim traditions, the Muslims in India, being few in number, had to rely on the influence exercised by the Ulama over the rank and file. The Muslim State in India, in its infancy, had to rely on the church, for the danger of their being driven out by the hostile Hindu population was very real. The Slave Kings⁴ could not dispense with the alliance of the Church. Amongst the Khiljis, Alauddin struck a new line. He brooked no interference of the church in state affairs, though he retained the fiction of allegiance to the Caliph Mubarak Shah Khilji, though a weak ruler addicted to the pleasures of the harem, set up a new precedent by assuming the title of Caliph. Muhammad Tughluq's sovereignty was at first based on reason, but later on he had to enlist the support of the Caliph due to disorders and rebellions in the various parts of his empire. Then followed reaction, with Firuz which lasted during the regime of the Sayyids and Lodis. The reign of Sher Shah was too short to create a new precedent, though he fully believed in a secular state. By the time that Akbar came to the throne, the state found itself strong enough to dispense with the aid of the church.

3. This question has been thoroughly discussed by Dr R. P. Tripathi in *Some Aspects of Muslim Administration* (Appendix B—PP. 156 and following).

4. It is the fashion among historians to refer to the kings from Qutbuddin Aibak to Karkobad as the slave sultans of Delhi. But it is significant that Minhaj-i-saraj the learned author of *Talakhat-i-na* in a contemporary writer calls them the Muizziya Sultans of Delhi.

The religious views of the Mughals were not very orthodox. Babar, the founder of the dynasty and a man of wide culture, had no hesitation in accepting the help of Shah Ismail Safvi of Persia against Shaibani Khan, the Great Uzbek leader, even though it meant the renouncing of his own faith. Moreover, the traditions of the Mughals were entirely favourable to the establishment of a secular state. The idea of a theocracy was foreign to Mughal genius. No wonder, then, that Akbar, from the very beginning of his reign, attempted to base his rule on the good will of the Hindus, and drop out or disregard those principles of Islam which hampered the state in its noble task of creating a nationality out of warring creeds.

The Mughals believed in the Divine Right of Kings like the first two Stuart Kings of England. This idea was well-known to the Muslims of India. They regarded the sovereign as the shadow and vicar of God. Humayun believed, in addition, that "he was the centre of the human world, just as the Sun was the centre of the universe." "Both these ideas, together with the mythical origin of the Mughals from the Sun, were knit together in a theory propounded by Abul Fazl and approved of by Akbar. It is quite easy to understand in the light of these ideas that "royalty is a light emanating from God, a ray of the Sun, the illuminator of the Universe." The Mughals and the Rajputs traced their descent to the Sun and the Moon, and had, therefore, no difficulty in accepting this theory of Kingship, but the Indian Sunni Muslims saw "something novel in the interpretation and entertained baseless apprehensions," as they were not used to the Mughal conception.

We can understand the opposition of the Sunnis to Akbar's theory of Kingship. The Khalifa, according to Muslim conceptions, exists by virtue of the will of the people, but according to Abul Fazl's theory the King exists and owes his rise and greatness to the Divine Will. Moreover,

**Winners of Urdu Debate at the Rajputana Inter College Tournament
held at Udaipur in November 1936**



Standing (left to right) Jamilur Rehman Syd Abdul Nafey

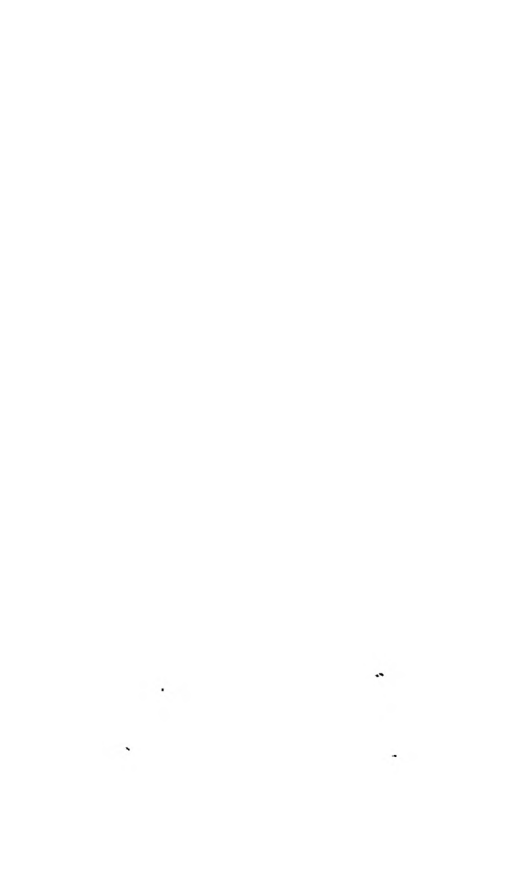
Chairs Prof Hamdullah Khan Resident Razam Adab Principal P
Seshadri Mohd Qudratullah Khan (Secretary)

HOSTEL ASSOCIATION CABINET.



Standing (left to right)—Ram Singh Kistur Chand Fateh Lal Bhagwan Das Ghis
S I Singh V N Bhat Himmat Singh Bagesh Chakrav

Chairs Bal Mukand bin Lal Mahendra Narain Principal P
Prof Hamidu an Yu uzai (Supdt) Narend
Kushik (Bansu Dhar



the Khalifa existed to propagate the doctrines and extend the frontiers of Islam, but the King of Abul Fazl aims at keeping good will and peace between different religions and creeds. In the background of these differences, it is easy to see why the Sunnis failed to understand Akbar and believed that he wished to arrogate to himself all the power and attributes of a Prophet. But as Dr Ishwari Prasad* rightly points out 'His belief in Divine Right should not be confounded with the claim to be called a prophet'.

At this stage, I wish to clear one misconception which has held the field until recently. Some historians believe that Akbar attempted to found a new religion, the Din-i Ilahi, and failed miserably. As a matter of fact, Akbar had no such vanity, although like all autocrats, to flatter his vanity, he sometimes initiated disciples. The number of his disciples is given as eighteen by contemporary chroniclers. Badaoni, in a sarcastic vein, says that Akbar would have succeeded in enlisting more disciples, if he had cared to spend more money. The very number of his disciples is a sufficient refutation of the theory that Akbar wanted to found a new religion. We are told that Mahmud of Ghazni in one campaign against Baran (modern Bulandshahr) converted 10,000 infidels to Islam. If Akbar was really serious in propagating a new religion as his detractors would have us believe, we can easily imagine that he could convert at least as many people as Mahmud did on a single campaign during his long reign. But no conversions were made by Akbar, as none was intended. The eighteen disciples were, as a matter of fact, members of a society of free thinkers, who met to discuss all sorts of questions ethical, social, political and religious. It was a mere coincidence that Akbar happened to be its President, because he was the Sovereign. The Society began to decline as its members were snatched away by death, and it finally ceased to exist with the death of its creator, Akbar.

* *A Short History of Muslim Rule in India* (P. 412)

Hence it is clear that Akbar had no intention to found a new religion

The hostility of the Ulema and the Orthodox Sunnis can be easily explained. The toleration granted to the Hindus, abolition of the Jizya, marriage alliances with the Rajputs, debates in the Ibadat-khana where principles of Islam, along with those of other religions, were allowed to be criticized freely, the purely secular character of the state, the be-littling of the claims of the Ulema, and their relegation to obscurity, and above all Akbar's new theory of sovereignty embittered the Ulema against the Emperor. But Akbar refused to budge an inch from the position he had taken. The lamp of toleration would not have burnt so brightly, but for the policy of Akbar. And "Toleration" may yet prove a veritable talisman when the cancer of communalism is eating into the vitals of our political life, and poisoning the springs of nationality.

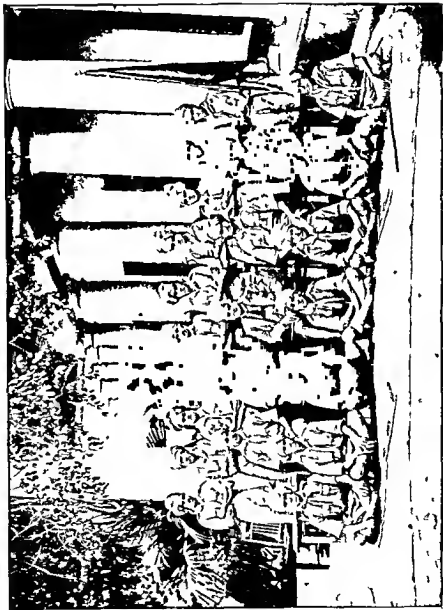
THE ART OF BIOGRAPHY

(BY P. GOPAL KRISHNA IV YEAR ARTS)

Biography is no mean art. To be a successful biographer is a difficult achievement. One might be a poet or a novelist easily, but not a biographer. The biographer is born not made. One who has dipped into the magic of that art from the very earliest years of his life, alone will do well at it. When God sends out the souls to Earth to take the form of human beings he decides for them their fate also. Men who should profess to have acquired the art must be clearly marked on their departure from heaven, by God himself as being blessed with that gift.

Observation and ability to read the minds of men must definitely form a part of that gift. Let him seek entrance into the very soul of his hero, through those two expressive

THE COLLEGE ROVERS TROOP
"8th AJMER"





eyes which every man has. If unfortunately the subject happens to be another Milton, our friend, the biographer will have to trust to his instinct alone in observation. He must be naturally endowed with the power to discern each and every detail of a man's life external and internal.

One turns out a fool if he puts all such observational experiences blindly on paper. A biographer needs to possess a certain amount of judgement. In this busy world of ours there are so many occurrences, trivial incidents, that are hardly worth recounting and have to be eliminated.

Observation and judgement must be followed by keen intellect and literary accomplishment. The faithful and silent figure of a servant might keep hovering around that of his master for years but without any effect. He knows the most minute details of his master's life but with what effect? All that valuable information sinks into his honest soul without ever having a chance of any outward expression. It is like a nugget of gold that lies buried in the heart of a mighty ocean. His burning feelings continue to move within him like the fiery lava that shales the bowels of the earth, without being able to find an outlet until he gets hold of a pen, an opening, large enough to explain the surging ideas about his hero. And lo! when he does pour forth, the composition is as bright as a volcanic eruption on Mount Vesuvius, a glorious picture which people would remember for long years to come. Failure in being a good writer leads to his being a dry historian.

But what he writes must be full of colour and excitement. A highly literary composition which has either a historical or ethical background is not what is required. A human touch must be maintained which should ultimately tend to show that the object is a hero. He has got to praise and applaud him, till he is able to convince the reader of his character's greatness. Easy flowing language, full of

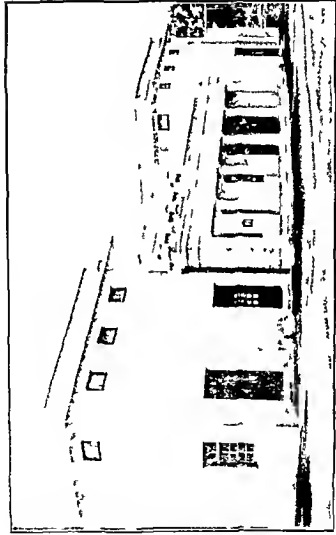
great ideas and great excitement will help him in his purpose. But excitement will never be found in trivial incidents. He must show his wisdom by selecting some of the more thrilling chapters in his hero's life.

It is however possible that some of the more thrilling parts in a hero's life might not be the ones that bring great credit to him in the eyes of the people. If he is forced to mention something bad, he must not shrink from doing so, only he must do it in the finest language. Cleopatra's biographers call her "The Serpent of the Nile", but to no one does she seem a serpent, only a little romancer who carried her day by capturing the hearts of two great warriors of the age. Let him who wants bare facts lift the colour, see through the words and discover for himself the real sketch.

Before one makes a hero of his object he himself must be one of his hero-worshippers. Otherwise, the account is a sort of impersonal view which is not true. Close association and implicit belief in the subject of the biographer is essential before he sets himself for the task. He must throw his own soul so completely into the object that he must be able to drag the soul of the real man to the book itself. For this, he must be in a position to receive his confessions and feelings first hand. He must have the man in his confidence and then wrench out the truth from his heart. It is necessary, for truth is the very thing that makes biographies so pleasant.

People often believe, though wrongly, that this fusion of souls is best achieved by the autobiographer only. But the autobiographer is false even to himself sometimes. Moreover, it is difficult to study and pronounce judgement on oneself and a certain amount of partiality is inevitable. The biographer, on the other hand, can never be so selfish and it is thus that we find that he always gives a better account in spite of everything.

THE NEW CHEMISTRY BLOCK



The opening ceremony of this new block was performed by the
Hon ble Sir George Ogilvie on 12th March 1935

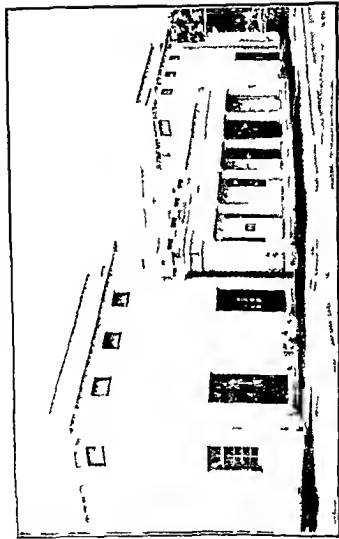
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Among the many demands that this art makes forgetfulness of personal glory while trying to build the glory of another, is an important factor. He must paint the picture no doubt but he must not be found lingering anywhere near his portrait after he has done it. He must completely efface himself. Boswell proves to be such a great biographer of Johnson's only because he did not think of himself but continued to follow that eminent figure like a cur.

Last but not least the character himself must be great. The war drums of Napoleon must still be beating in the heart of Emil Ludwig. A biographer of Caesar will be rightly proud of his homage. Rasputin's biographer is perhaps still scared by his sinister figure. The object of his study must be something great, grand and inspiring, a spirit that would easily conquer his biographer's heart and soul.

HAS DEMOCRACY FAILED ?

(By GOKAL LAL MEHTA B.A. Ex Student)

Said Cicero. History is the record of the past, guide to the present and forecast of the future. The history of mankind is a record of perpetual progress and since government is a necessary evil as Herbert Spencer styled it, innumerable experiments in various forms of government have taken place in the the annals of the world. No form has yet proved a complete success and in accordance with Tennyson's oft quoted yet immortal lines 'the old order changeth yielding place to the new and God fulfils himself in many ways lest one good custom should corrupt the world one form of rule has invariably been succeeded by another not because the very spice of human life is changed, but also because with the assaults of time, weaknesses and shortcomings creep into the choicest of things.

Even in the era of barbarism, mobocracies and oligarchies were earlier forms of governments, which were later succeeded by feudalism which reigned supreme in Europe throughout the medieval ages. Then with the Renaissance was ushered in the era of absolutism and there came in too the theory of the divine right of kings. All these forms of Government had their shortcomings with the inevitable consequence that in the Seventeenth Century was heard a clamour for a rule by the people themselves. Thus dawned the era of democracy, the exponents of which were full of hope and confidence that they had ultimately discovered the penacea of the political salvation of mankind. But that was not to be. To day most of the democratic governments have resulted in dictatorships and that has not only put the fate of democracy in a state of suspended animation but has thrown the entire destiny of humanity to hang in the balance.

Democracy means government by the people, or in the famous phrase "Government of the people by the people, for the people", as is clear if we analyse this word into its component parts which are 'Demos' and 'Cracy'—the former means 'people' and the latter 'To rule.' The whole of the last decade has been a continuous record of struggle between monarchy and the most predominant feature of modern Europe is the reaction against democracy. The French motto "Equality Fraternity and Liberty" has utterly failed, though it could for some time attract many nations under its banner. But the brute force organised tyranny under the disguise of equality. Today we see Caesars rising in all parts of the world repressing popular movements and trampling the sacred rights of the people. The old demon of Militarism is again raising its head and one sees dictatorships everywhere with all their aggrandising belligerent tendencies.

Naturally this serious set-back has led to a very energetic upheaval against the very basis of democracy. It has set



Left to right Mr P V Desai (Representative Arts) Prof Hamdullah Khan Yusufzai (Sub Editor Urdu)
 Prof S S Mathur (Editor) Prof D N Sharma (Sub Editor Hindi) N N Bhatnagar
 (Representative Science)

Even in the era of barbarism, monarchies and oligarchies were earlier forms of governments, which were later succeeded by feudalism which reigned supreme in Europe throughout the medieval ages. Then with the Renaissance was ushered in the era of absolutism and there came in too the theory of the divine right of kings. All these forms of Government had their shortcomings with the inevitable consequence that in the Seventeenth Century was heard a clamour for a rule by the people themselves. Thus dawned the era of democracy, the exponents of which were full of hope and confidence that they had ultimately discovered the panacea of the political salvation of mankind. But that was not to be. To-day most of the democratic governments have resulted in dictatorships and that has not only put the fate of democracy in a state of suspended animation but has thrown the entire destiny of humanity to hang in the balance.

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serious minded persons a-thinking about the fundamental concepts on which it has been generally believed to be founded. Many views have been extended. Some look upon franchise and other liberal movements as devices for securing power. Rightly said Rousseau "A true democracy has never existed for it is against the natural order of things that the majority should govern the minority."

Some advocates of democracy wish that the factors that have reduced democracy to mockery and the excesses that have surrounded it and hidden its beauty, should be carefully studied and removed by patient endeavour. Professor Harold J. Laski thinks if equality of opportunity in the social and economic spheres is established quite in the same way as it has been sought to be insured in the political arena much of the trouble could be removed. He rightly points out that democracy has fallen on evil days, because of the unequal distribution of power and insists that the principles of equality and fraternity should be applied to the social sphere as well.

But the root of the trouble lies in class rivalry, competition and antagonism. These antagonistic ideas have been cankers in the progress of democracy. Unless egoistic economic interests are replaced by large cultural and political issues in the hearts of the people democracy can never be successful. This has been an impossible ideal. The French revolution was an unsuccessful attempt towards the same. Its ideas being too high for the present times, democracy can never serve its purpose, ambition takes the place of patriotism. Even in the case of Bolshevism tyranny, oppression and self interest did become the conspicuous elements. Thus everywhere the ship of democracy has wrecked on the rocks of vested self interests. It must invariably result in either Mobocracy or Dictatorship.

It was Emerson who said 'Man is born in the state of war', While Hobbes contented that 'the natural state of man is the

state of war' Man's jingoistic interest remains to this day a vital force inspite of the clamours of philosophers and to give true and full expression to this instinct man has always felt it necessary to work under a powerful leader, the capacities of all men being different and varied. Longfellow correctly said, "Some must follow and some must command though all are made of clay" Thus it is obvious that the very basis of democratic rule is against the intrinsic nature of man. During the Renaissance period, Machiavelli the author of the immortal 'The Prince' whose motto according to H. G. Wells was 'To swagger triumphantly in the world should be the crown of human desire,' denounced it completely. In 'The Prince' where Machiavelli preaches the philosophy of absolutism, he observes that it is necessary that men should be ruled rigorously for their own good and the rule, the supermen cannot be expected to submit to the morality that is suitable for the herd. Machiavelli's voice was echoed in the present century by Fredric Neitzche according to whom democracy was the rule of shopkeepers involving as it does the worship of the mediocre and the hatred of excellence. How can supermen submit to the indignities of election? How can a nation become great whose great men lie unused? All life is exploitation and nature loves species. Neitzsche held that democracy is anti-biological and that not masses, but supermen is the goal of evolution.

The incapacity of the democratic form of government can be gauged by the fact that invariably democratic rule has ended in dictatorship. The democracy at Rome concluded in the supreme power wielded by Julius Caesar and even the French Revolution which inaugurated the era of democracy in the modern world led to the triumph and domination of Europe by the great Napoleon, who violently crushed liberty which was laid down by Rousseau as one of the main ideals of the revolution, though Napoleon said 'I am the revolution.' Even Voltaire who was one of the vital



MR. Y. V. BAPAT B.A.



MR. K. B. MURAD

Our Cricket Cutch

He can easily be said to be one of the best bowlers in Rupputana has played for the Muslims in Bombay Quadrangular Matches and against the M.C.C. and Australian teams for the R.C.A.

triumphant at the polls and are set to control the tide of events. Can real democracy at large succeed when even city municipalities fail?

Moreover, democracy can be successful only when there is one aim, one interest and one motive in the minds of the people—the interest of the motherland, not their friends or sect. They must be patriots *de facto*. Unfortunately this is too much to expect today. The temptation is too alluring to let the people in power stand firm in their honorable places.

What is left of democracy even in those countries where democracy is supposed to rule? Mighty dictators hold the reins of the administration in those countries. They call not themselves kings because their power is far greater than that of kings. Mussolini in Italy, Hitler in Germany, Stalin in Russia and even Roosevelt in the United States are surely no true representatives of the popular will. They rule by fear not by love. Why, even in England Sir Oswald Mosley is aspiring to be a dictator. Surely all Italians never wanted to swallow Abyssinia. It is the Imperialistic tendency and aggrandising spirit of one man that is endeavouring to kill the serene international atmosphere of the world.

It has been universally recognised by the thinking world that a benevolent monarchy is a much better substitute for democracy. As compared with the democratic nations of today, the fate of the people was much siser and happier in England under Queen Elizabeth, in Prussia under Frederick the Great and in India under Akbar the Great, and the various states of the world today, if governed by such enlightened monarchs with cordial relations between one another would present much better prospects for the millennium to dawn on earth than we can expect today under democracy which has thrown the world into terrible confusion and utter chaos. Thus, though, the people at the helm of affairs are very important,

we cannot ignore the form of government and then it becomes difficult to agree with the eloquent remark of Pope —

“For forms of government, let fools contest
 Whatever is best administered is best”

The death-knell of democracy has now been sounded and let it be buried, ‘deeper than did ever plummet sound’, lest it may rise again from its ashes, like a phoenix. Only with the eradication of democracy can we expect a period of tranquility—the long sought for Golden-Age. Then alone may we legitimately sing with Pope —

‘One thing is clear
 Whatever is, is right’

Or with Browning —

“God is in his heaven,
 All is right with the world’



A ROMANCE OF ANCIENT EGYPT

By AZIZUR REHMAN KHAN SUKVERI B.A. LL.B (Law student),

It was into the mouth of that frail but powerful lady, Cleopatra of Egypt, that Shikakespeare put two of his most prophetic lines

“Give me my robe, put on my crown, I have
 Immortal longings in me.

And, undoubtedly, her name has the immortality the poet made her wish for. Few women have cut such a wonderful figure in human history—Helen of Troy, Joan of Arc, Mary Queen of Scots, Elizabeth and Catherine of Russia—the list is not a long one, and we can safely say that Cleopatra was at the head of it. Was she, then, so very beautiful, so very charming, that she has lived in human memory on the strength of such feminine virtues in her? “If the nose of

Cleopatra", said Pascal, "had been shorter, the whole face of the earth would have been changed." This is the ordinary view. The rest of us say that she was "a brilliant courtesan." But this does not explain it all. Or was it Shakespeare who made her famous? But her name had lived in human memory for more than fifteen centuries before Shakespeare was even born. So we are tempted to seek a fuller explanation of Cleopatras' fame, and we find that the story is a long one, involving the fate of Empires as well as the happiness of the heart of a woman who was at once candid, clever, and above all charming.

She was the Queen of Egypt, and the seventh of her name. She came of a dynasty called the Ptolemies, and of that dynasty she was the last to sit on the Egyptian throne. But it should be remembered that, though they reigned over Egypt, the Ptolemies were not Egyptians, they were pure Greeks. Cleopatra, therefore, was not a dusky beauty of the Nile, but rather a woman as pretty as any Greek girl of today. The fact is important, for it helps to explain why she proved so captivating to the two greatest Romans of her time.

The Ptolemies were a notoriously cruel race. A long list of parricides and murders stands in history to their discredit. Ptolemy XIII, the father of the great Cleopatra, and a drunkard, actually murdered his own daughter, Berenice. And it is a melancholy fact that in this respect the women were no better than their men. The name of Cleopatra herself is not free from suspicion.

She came to the throne of Egypt through an intrigue against her brother, who, according to ancient custom, was her husband, and consort in monarchy. When they succeeded to the throne in 51 B. C., Cleopatra was only eighteen, her brother not more than eleven. For three years they ruled over Egypt under a sort of Roman protectorate. Then they quarrelled—we do not know why—though it seems, due to mutual



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tion, permits himself to remark that Julius Caesar was 'captivated by this proof of Cleopatra's bold wit

Caesar was forty five years of age Cleopatra twenty one but the disparity did not hinder the swift budding of one of the great love affairs of all time Caesar was not a worn out man He had been dissipated in his youth but hard campaigning over the face of the world had left him fit He was tall and lean his eyes keen and dark his record was that of a fearless soldier And was he not to boot the virtual ruler of the earth? A Queen of Egypt could not hope for a mate more eligible in every way And to him fresh from the vigours of war she must have appeared a delicious creature She was *petite* and graceful, dark haired and dark eyed white skinned and vivacious The charm of her speech and the wit of her conversation are qualities emphasized by every historian This was in Alexandria, too a city of elegance and culture the Paris of the ancient world It is therefore not surprising to find that Caesar lent a willing ear to the schemes of the lady who had so charmingly thrust herself upon him

The political effects of the affair do not particularly concern us here Suffice it to say, that both Caesar and Cleopatra had motives over and above the affection that sprang up between them If she sought an alliance for herself and for Egypt with the greatest man of his time he sought to control Egypt through the love of Cleopatra Yet it is highly probable that for Cleopatra all the sweetness of first love was in the affair even that she forgot politics altogether They had many times together, these two and life at the Palace of Alexandria was one long holiday Caesar had a hundred affairs to look after (not to speak of a wife in Rome) but the beauty and charm of Cleopatra held him fast to Egypt He completed his military conquest of that country and had no political reasons to stay Still he stayed for nearly a year Before he went a son was born to Cleopatra and him they named Cæsarion



Mr And [illegible] Khan Sur ers
Captain Cricket Eleven



Mr Ki Han Lai
Captain Hockey Eleven



Mr B. N. Bhattacharya
Captain and Seneca College Union



Mr Jamaludin
Captain Football Eleven



Mr
Vol

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Mr. Asadullah Khan
Captain Cricket Eleven



Mr. Jai Han Lal
Captain Hockey Eleven

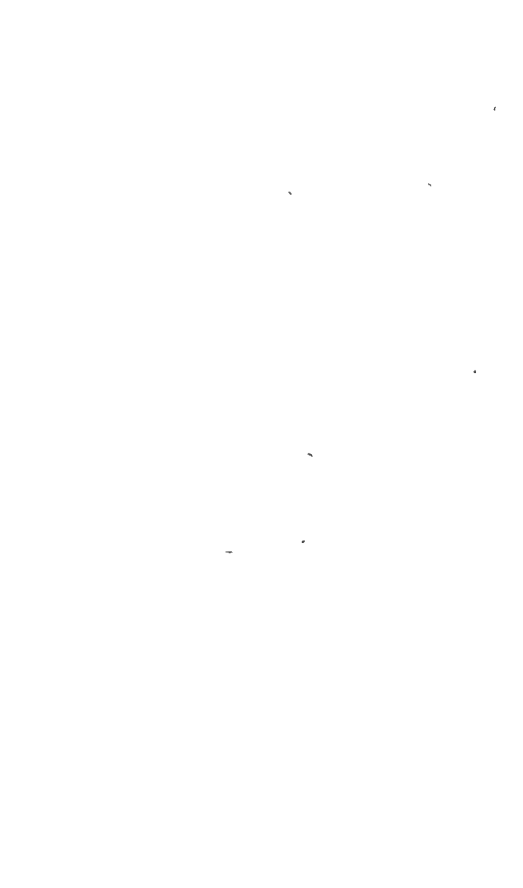


Mr. B. N. Motwani
Treasurer Captain and Speaker College Union



Mr. Jai Ashwin
Captain Football Eleven

Capt



Her ambition on behalf of this son remained for the rest of Cleopatra's life the chief motive of all her actions.

But let us not lose sight of Julius Caesar as an influence in Cleopatra's life. If she had been a dictator's mistress, she was now something much more important—the mother of a dictator's son. That she never forgot through all the glamorous years of her amorous life. Caesar himself came to be no more than an incident of the past. But all her intelligence, all her strength, all her beauty and all art of loving were there-after unsparingly used as instruments of a mother's ambition to have her son recognised to be what he really was the son of Julius Caesar and his heir to the throne of the world. We should remember this important fact in favour of the unfortunate beautiful lady who has been much maligned.

Little is known of Caesar's attitude towards Cleopatra after the birth of their son Caesarion. Probably his affection decayed. He was a busy man, Cleopatra was only one of many such episodes in his life. He returned to Rome. In the course of time he also brought Cleopatra to Rome. But Cleopatra in Rome was not the magnificent Queen she had been in Alexandria. Her arrival caused a scandal. Roman opinion refused to accept the legality of a marriage performed in Egypt. Calpurnia was an aristocrat with powerful friends. So Cleopatra lived the semi-sheltered life of a courtesan in a villa on the banks of the Tiber. Perhaps she tolerated that life only in the interests of the little Caesarion. She was waiting for an opportunity. If that were to come, she would be the Queen of the world and Caesarion heir to the greatest Empire the world had seen.

But the opportunity did not come. Caesar's power brought jealousies, his arrogance turned his friends into bitterest foes. Then came the memorable *Ides of March*.

With Caesar's death Cleopatra's dream for herself also passed away. With many a passionate memory, and with little Caesarion in her arms she returned to Egypt. Caesar was dead—but his son was still alive. The meteoric rise of Caesar had ended. Another star was rising above the horizon. She, therefore, waited again for an opportunity.

THE LIGHT

(By KUNWAR NARAYAN SINGH, II YEAR, ARTS)

The last ray of the sun had bidden good-bye to that mountainous region and its faint kiss of love was still lingering on the tender top buds of the trees standing on the peaks. A few early stars had begun to peep out of their sky-windows and the evening of that spring day was blushing like a coy maiden. A gentle breeze was playing hide and seek with the flowers and stealing away their sweet fragrance. The valley was filled and the very atmosphere was reverberating with the echoes of the lonely cuckoo's song that nestled in some leafy thicket. All was gay and cheerful. Nature herself was smiling on that spot and had put on her finest suit of the season.

Gradually the pinkish colour of the sky changed into darkness and some more celestial witnesses were brought into being. The city streets were lighted and the bustle of the busy city-life began to subside with the advance of darkness. When it was pretty quiet, a figure clad in black from top to toe emerged from the eastern city gate and hurried towards the neighbouring hill. As it passed the road lamp-post upon which a gloomy light was twinkling in its dirty glass-case, it was recognised to be the figure of a woman, a woman whom the city folks called Kirti's mother, and who appeared to be a dozen years older than actually she was. People had seen her emerge out of that city gate and



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sing Kirti's kirti. Why then weep for the toy of clay which was destined to be broken some day or other ?'

She was pacified to a certain extent, no doubt and felt somewhat flattered at the idea, but does it minimise my loss in any way ? thought she. 'Ah his father died when he was just a child. Had not the Raja bestowed upon this orphan the benefit of his dead sire's pension. God knows what would have happened to him and to his widowed mother. How like his father he grew up to be—the same physique the same loyalty the same fire the same frown and the same lion's heart. I forgot my loss altogether and never thought of it. But alas how long ? The devil of a Pirthi Singh whose malicious mind could not brook the progress of our benign Raja came with a huge force and meditated to occupy these strategic hilly positions. My son came to know of this intended treachery and so did the Kiledar who chicken hearted as he is, wanted to yield without any bloodshed. Ah I remember the moment when my Kirti came all pale and haggard to me for my advice. He laid down his plans before me and I approved of them. Oh what a fool I was and how do I wish to catch the same moment again when I would rectify my mistake. But no that boon is denied me and I shall ever be a miserable wretch. At this juncture a stream of tears gushed out of her eyes and choked her words. Her eyes mechanically turned towards the city and saw a lamp that was fixed to a bamboo pole on the top of a house. Oh she is always ahead of me, she continued as she prepared her own lamp. "Poor girl she is hardly out of her teens yet. The whole life stands before her like a yawning cave. Although she will not want for anything material, yet who will occupy that empty bed which she prepares for the Lord of her life so assiduously every night ? I can never forget the scene of that last parting when with a luring drop in her eyes and a divine smile on her lips she put the *tilak* on my

STUDENTS OF THE FOURTH YEAR BSC CLASS, SESSION 1936-37.



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Prof. Kanhya Lal

Prof. Lalji Srivastava,

Kirti's forehead and moved the *arti* round his head. "I know what was passing in her heart when her thin red lips warbled out 'and you my Lord my heart and door will be wide opened for a victorious one, but they will be fast shut up for a fugitive.' As she turned her face to hide the tears that could no longer be pent up, my son went out in his military uniform and never came back. His charger neighed and pranced with delight when the beast's beloved master seated himself on his back. The messenger that he had despatched to the Rajdhani to inform the Raja of his intended plan to hold the enemies till the royal forces arrived rode himself to death, but the help came too late. My Kirti had laid down his life along with his hundred followers and five hundred of the enemy side. The remaining task for the royal forces was light. Pirthi Singh's plans were frustrated and he retreated with his remaining soldiers. Then there came the sorting of the dead and my heart was found among them."

The light was ready by this time and the bereaved widow put it up on the pole fixed on the roof of the Chhatra. She looked at this light and then at the one lightened on her son's widow, and then again at her own. She heaved a sigh, bathed the Chhatra roof with her tears and sealed a tender kiss on the floor. The city folks again saw her black figure pass the road lamp and the eastern gate from which she had emerged a few minutes before. The lights fixed on the two roofs twinkled there, as usual, to invite back the brave soul from eternity.

INDUSTRIALISM AND INDIA

(By KISHAN PERSHAD MATHUR, III YEAR ARTS)

'A nation which carries on agriculture is like an individual who in his material production lacks one arm"—*List*

The coming of the Marquis of Linlithgow marks a new era in the history of India. Himself an agriculturist, he first visited India as President of the Royal Commission on Agriculture and made many valuable suggestions. Immediately on his landing in Bombay as the Viceroy of India he saw a number of poor peasants whose case is and ought to be ever near his heart. And when he assumed the Vice-regal dignity he undertook the task of rural uplift in right earnest. But alas! it is lamentable that industrial progress was not taken up in the same spirit.

"If the country is to prosper and if it is to assure a higher standard of life to its people by gainfully occupying them there is no alternative to rapid industrial development and this the true interests of the country demand today", declared Seth Walchand Huachand, a commercial magnate in his presidential address at Nagpur. Industrial progress is considered very imperative by all patriots alike, and it is this necessity that led Pandit Nehru, unlike Mahatma Gandhi, the apostle of the *charkha*, to say that rapid industrialization is necessary.

The storm of rural uplift is going in its full force. Tremendous progress is therefore expected in the art of agriculture. But agriculture alone will not do. Industrially, India is very behind. Almost all kinds of tools and machinery and even toys, wines, chocolates, games etc. are being imported in large measure from foreign countries. It has been aptly said that 'Indians could not boast of so much as a machine to make nails or screws though she could build a loco-motive or a marine engine provided most of



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 Mr. P. A. Seshal



its necessary wants were obtained from abroad' This being the unhappy state of affairs India is 'like an individual with one arm supported by a foreign arm'

Why should India be supported by a foreign arm when she abounds in natural resources? Nature has smiled upon India and by bestowing her gifts has made her (India) a self-sufficing nation. All kinds of power, all kinds of raw materials, etc., each and every thing necessary for any industrial enterprise are available here in abundance. Still there is little progress. Sir Alfred Watson once said,

Industrially India was a land of missed opportunities the blame resting heavily on Britain. The mischief had been that Britain did not seriously tackle the problem of developing India's industrial potentialities', for in the heart of hearts Britain had its own object, its own progress in view. The famous Indian Economist, Sir M. Visvesvaraya, in his *Plan for India* observes 'India cannot progress except through industrialization which is not possible with the sort of organization and policies pursued in this country. If such policies are not done away with, India's industrial progress would be completely choked and she will continue to be as ever before a land of hewers of wood and drawers of water.'

As already remarked, India's industrial condition is very bad. When compared to other countries, she is centuries back in her material progress. In recent years, however, there has been some development, but that has not been commensurate with the size of the country, its population and its natural resources. There are various causes assigned to this, e.g. the competition with other countries, result of foreign dumping—that agent of trade destruction—shyness of the capital, the trade policies, and so on. But there is one chief cause which is not very apparent and that is the competition *within* and not without. By within is meant the competition that is going on between foreign capital and

Indian capital in India itself. Many foreigners in order to evade the tariff walls have come to India with their own capital and have opened various companies. Japan, it is said, is now intending to open a motor manufacturing company in India. All this means that a lump sum of money leaves our Indian shores in the shape of profits. If these profits had been the result of Indian capital they would have been utilized further in India. The Government of India should look searchingly into this problem and it may be hazarded that if this disease is not quickly suppressed it would assume a vast magnitude and would prove fatal.

Such is the awkward and awful situation of India in the commercial world. But this state can disappear if a sincere effort is made for the advancement of Indian industries. Apart from the ordinary suggestions of development, e.g. the giving of bounties, giving of a effective protection and providing all possible assistance the following suggestions may be put forth

- (1) *Re constitution of the Tariff Board.* The existence of Tariff Board is strictly essential in order to consider the claims of various industries that are gradually coming into birth and to frame a good tariff policy. The Government of India has not been very wise in abolishing the Tariff Board. The Board should be re-constituted with members who would give an impartial consideration to the various trade problems of to-day.
- (2) *Establishment of Industrial Banks.* Sir Herbert Emerson, Governor of the Punjab speaking at the Jubilee celebrations of a bank said, "Banks can confer a double blessing on industry. They can help to finance sound schemes and they can refuse to assist un-sound ones. In both functions they encourage industrial enterprise". If such are the

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advantages of an ordinary bank how much greater would be the advantages of industrial banks ! The Bombay Advisory Committee recorded its opinion before the Industrial Commission in these words 'we favour the establishment of a Central Industrial Bank or similar organization with a large capital and numerous branches designed to afford financial support to industries'. This voice has been raised various times in the history of Indian Industries. There is only one such bank of the Tatas. Sir Pochkhanwala as President of the U P Industrial Commission also recommended the establishment of industrial banks. The industrial banks will prove of the utmost importance for the development of our industries.

- (3) Checking the foreign capital from entering into India. It is said Indian capital is shy and is not available. Why should then foreign capital be allowed to enter India ? The foreigners with their own capital come into India and on account of the cheap labour, get a good profit. They compete with Indian industries and are as a matter of fact the real hidden obstacles to our industrial progress. The commercial people realize this grave danger and occasionally raise their voices against it. The government will do a great deal by checking this inflow of foreign capital.

India will get rid of some of the troubles like unemployment, poverty, famine, low standard of living etc. if she takes a right step towards industrial enterprise. The government should take the initiative and the people will co-operate. Let me conclude, by repeating Sir Frederick Nicholson's advice, for if that be given a practical shape India would considerably advance. He said, "I beg to record my opinion that in the matter of Indian interests we are bound

to consider Indian interests firstly, secondly and thirdly—I mean by firstly that the local raw products should be utilized, by secondly that industries should be introduced and by thirdly that the profits of such industry should remain in India

A RAJPUT'S HORSE

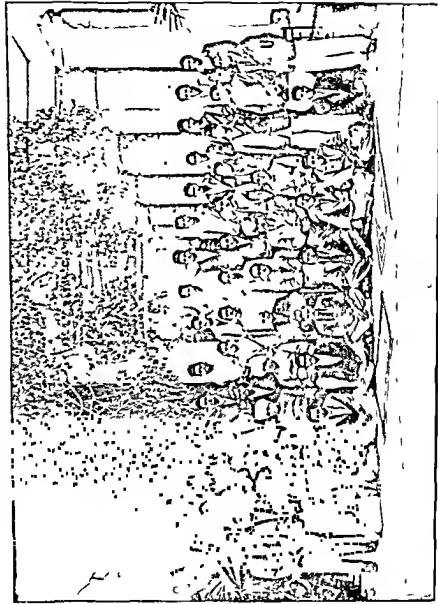
(By PROF. RAMESHWER G. OJHA M. A.)

Since times immemorial the horse has been a very useful animal in warfare. In ancient India the cavalry unit was indispensable for success in war. It, therefore, formed one of the four divisions of the army, the other three being elephants, chariots and infantry. The literature of ancient and medieval India is replete with references to Kshatriya or Rajput warriors fearlessly fighting on horse back and laying down their lives in defence of the mother land. A well known Sanskrit verse says —

अश्वा यस्य अशस्त्रस्य यस्याश्वास्त्रस्य मदिनी ।

अश्वा यस्य यशस्त्रस्य यस्याश्वास्त्रस्य वाचनम् ॥

The victory goes to him who has horses (sovereignty of) earth belongs to the possessor of horses so also fame and gold (i.e. wealth) are gained by one who possesses horses. The Rajputs whose heroism and chivalry in the past had been second to none in the world, prized their horses and weapons above all other possessions, as evidenced by their performing the military ceremony of the *pūja* of horses and weapons on the occasion of the Dussehra festival. A true Rajput always looked upon the surrender of his arms and horses as extremely humiliating. I do not propose to collect available evidence on the Rajput's love for the horse but only to give a brief account of a glorious event which occurred in Mewar at the dawn of the nineteenth century when one could see the last flicker of the lamp of Rajput chivalry. By the way it may be pointed



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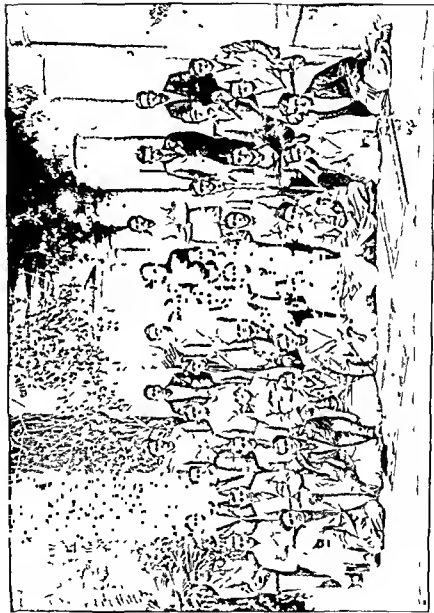


out that in the modern age of science, the horse, which occupied a unique place in the hey day of Rajput ascendancy, is being rapidly replaced by the automobile, and the luxury of a motor car which is spreading fast in every nook and corner of the land has seized the mind of the descendants of the illustrious Rajputs. It is hoped that in no distant future, horse riding will become a thing of the past for the Rajput, the use of the swift steed being visible only in such pastimes, as polo matches, pig sticking, etc. It is, therefore, in the fitness of things to recall to the minds of the lovers of the Rajputs' history and culture what value the heroic forbears of the present day Rajput put on horse with which is associated many an interesting anecdote in their history.

At the advent of the last century the Mughal empire in India was a 'spent bullet'. In Rajputana, proud of its glorious past, signs of decadence were visible. The Hindu Empire founded by the great and illustrious Shivaji had almost shattered by reason of the short-sighted policy of marauding campaigns of the Maratha chiefs. The British dominion in this country was gradually stabilising, and those who came in conflict with the British forces had to suffer reverses in one way or the other. By the terms of the treaty of Bassein concluded between Peshwa Baji Rao and the British Resident at Poona on the last day of the year 1802, 'the Peshwa sacrificed his independence as the price of protection'. Jaswant Rao Holkar of Indore then a pillar of strength among the Marathas, could not tolerate the Peshwa's act and made a resolve to fight with the British but to no purpose. He then thought of making predatory raids on the weak states of Rajputana, the most important of which was that of Mewar, ruled over by Maharana Bhim Singh, a weak ruler in those troublous times. Taking advantage of the situation the Scindhia, Holkar and Maharaja Vijay Singh of Jodhpur had seized portions of Mewar before the Maharana came to the throne. The population of Mewar was decreasing and the revenue diminishing day by day. While the

Maharaja and his nobles were in sore straits, Jaswant Rao invaded Mewar and caused irreparable loss to the state by taking away lacs of rupees

Nathdwara in Mewar is a very important place of pilgrimage. Its temple of Shri Nathji (Krishna) attracts every year thousands of devout Vaishnavas from all parts of India. The prosperity of this sacred place had a particular attraction for Jaswant Rao, who after his defeat at the decisive battle of Indore in 1802 A.D. made up his mind to plunder this town and carry away enormous wealth. Pursued by the Scindhia's victorious army the Holkar fled to Mewar plundering Rutlam and passing through Bhinder, a castle of the Shaktawat chief, a vassal of the Rana. Jaswant Rao retreated towards Nathdwara, where, according to Col. Tod, "he first showed symptoms of mental derangement." Lying prostrate before the deity, Shri Nathji, he upbraided the god for failure of his schemes, but it was only a convenient pretext to carry out his designs. Informed of the Holkar's intentions Damodarji, the high priest of the temple, appealed for immediate help to the Maharaja, who was too feeble to oppose with success the Holkar's army led by the famous Amir Khan Pathan and other powerful generals. On receipt of the appeal for help from the Gwalior the Maharaja consulted his nobles. After deliberation he asked the high priest to arrange the immediate removal of the images of the God of Braj to Udaipur and deputed some of his prominent nobles to escort the deities from Nathdwara to the capital. The Chauhani chief of Kotharia, a descendant of the illustrious Prithvi Raj and one of the sixteen first class nobles of Mewar, has ever been responsible for offering protection to Shri Nathji in the hour of need by reason of the proximity of his estate. Accordingly, Rawat Vijay Singh of Kotharia accompanied, with other nobles of Mewar, the sacred images of Shri Govardhan Nath, Vittal Nath and Nandan Prasad. The country beyond the Unw is, a small village, where they had their first halt, is hilly and



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Principal P Seshadri

Maharana and his nobles were in sore straits, Jaswant Rao invaded Mewar and caused irreparable loss to the state by taking away lacs of rupees.

Nathdwara in Mewar is a very important place of pilgrimage. Its temple of Shri Nathji (Krishna) attracts every year thousands of devout Vaishnavas from all parts of India. The prosperity of this sacred place had a particular attraction for Jaswant Rao, who after his defeat at the decisive battle of Indore in 1802 A.D. made up his mind to plunder this town and carry away enormous wealth. Pursued by the Scindhia's victorious army the Holkar fled to Mewar plundering Rutlam and passing through Bhinder, a castle of the Shaktawat chief, a vassal of the Rana. Jaswant Rao retreated towards Nathdwara, where, according to Col. Tod, "he first showed symptoms of mental derangement." Lying prostrate before the deity, Shri Nathji, he upbraided the god for failure of his schemes, but it was only a convenient pretext to carry out his designs. Informed of the Holkar's intentions Damodarji, the high priest of the temple, appealed for immediate help to the Maharana, who was too feeble to oppose with success the Holkar's army led by the famous Amir Khan Pathan and other powerful generals. On receipt of the appeal for help from the Gosain the Maharana consulted his nobles. After deliberation he asked the high priest to arrange the immediate removal of the images of the God of Braj to Udaipur and deputed some of his prominent nobles to escort the deities from Nathdwara to the capital. The Chruhan chief of Kotharia, a descendant of the illustrious Prithvi Raj and one of the sixteen first class nobles of Mewar, has ever been responsible for offering protection to Shri Nathji in the hour of need by reason of the proximity of his estate. Accordingly, Rawat Vijay Singh of Kotharia accompanied, with other nobles of Mewar, the sacred images of Shri Govardhan Nath, Vitthal Nath and Navanita Priya. The country beyond the Unwas, a small village, where they had their first halt, is hilly and



Chairs (left to right) - Mr A M D Rozario Mr Bhim Sen Mr Ray Kishore Prof B P Mathur Principal P Seshadri
Prof S. S. Mathur Mr Patta Seshadri Mr H P Haldar Mr Chaudhri Nal Nathi

consequently safe from invader. Being in a region of safety, the felw nobles pressed Vijay Singh to return to Kothari. When the Rawat was returning from Unwas to his estate in the presence of only twenty chosen horsemen, a band of Holkar troops which had reached the vicinity of Unwas intercepted him and to his great insult demanded the surrender of his arms and horses. An embodiment of Rajput chivalry, Rawat Vijay Singh was cut to the quick by the suggestion of surrendering his horses—his priceless possession—and preferred death to ignominy of meeting the Holkar's demands. He and his followers at once dismounted from their horses. The Holkar's troops were rejoiced to feel that the Rawat and his retainers were yielding to their demands. But to their great surprise, the Rawat and his chosen followers immediately killed their own horses to guard their self respect and bravely faced the foe on foot. Sword in hand these brave warriors, believing in the immutable words of the *Bhagavadgita* इतो वा प्राप्स्यसे स्वर्गं जित्वा मोक्ष्यसे महीम् (Slain thou wilt obtain heaven, victorious thou wilt enjoy the earth), began to sever the enemies' heads in that unequal conflict. Pitted against heavy odds the Rawat at last fell with his gallant followers. This glorious self sacrifice of Vijaya Singh the 'subject for the angels song, is not an unusual exploit in the history of Rajput chivalry. But it has special interest for the present generation, as it took place only one hundred and thirty five years ago and reminds one of the words of Emerson who says Heroism feels and never reasons and therefore is always right *

* Based upon Col Tod's *Annals and Antiquities of Rajastha*. Mm Ra Bahadur Gaur shanka Ojha's *Payshika Itas* and Mm Lavra Chyama Das *Veeravada*.

SHAKESPEARE AND PROSPERO

(BY MOHANLAL KASHYAP IV YR ARTS)

I have bedimm'd

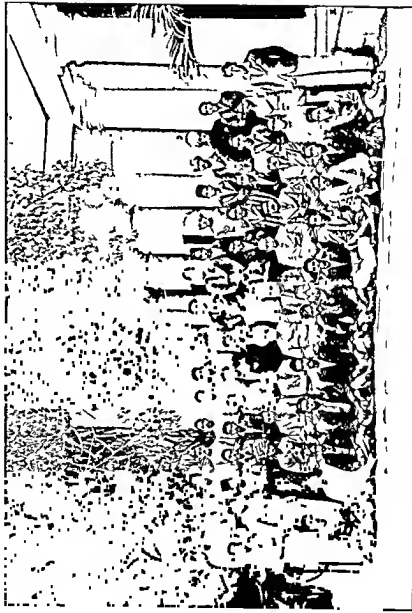
The noontide sun call'd forth the mutinous winds,
 And twixt the green sea and azured vault
 Set roaring war to the dead rattling thunder
 Have I given fire and rifted Jove's stout oak
 With his own bolt the strong-bas'd promontory
 Have I made shake, and by the spurs plucked up
 The pine and cedar graves at my command
 Have waked their sleepers open'd and let em forth
 By my so potent art—(Act V. l 150)

Thus Prospero, the prophet of Milan, sums up the achievements of his 'potent art'. His description also applies to the charms of Shakespeare's art, which transcended the common-place art. Here, for once Prospero identifies himself with the image of his creator, Shakespeare's imagery and witchcraft delighted his audiences when his plays were staged. He gracefully swayed the dramatic world wherein he did unusual miracles.

Besides his Sonnets, Shakespeare had his Hamlet and Prospero who unlocked his heart. When he wrote, it was himself that he communicated to the paper. In his works, he laid bare the scroll containing his interpretation of the world. His discoveries of the evil in man, for instance, inspire Hamlet's soliloquies and Lear's utterances after he had been deserted by his daughters.

Prospero, like Merlin the wizard, bowed to his will the forces of nature. According to Dowden, Shakespeare's temper in the later plays is Prospero's temper. His character dominates the world around him like the laws of nature. Every gesture of Prospero, in the later part of the play, *the Tempest*, signifies some particular movement in the activities of the dramatist himself. When Prospero indulges

STUDENTS OF THE FIRST YEAR ART CLASS. SESSION 1936-37.



(f left to right from No 2) —

Mr. Bhum Sen Prof S S Mathur Prof B. P Mathur, Principal P Seshadri,
Prof K. S Vankar Prof D N. Sharma Prof R G Ojha Mr Patta Seshadri



in exciting 'a love at first sight' in his daughter for the prince of Naples, we feel similarly successful performances of Shakespeare's plays which drew the youngmen from revelries and the old from the chimney corners. Absence lends enchantment, is proverbially true. Miranda had never seen a handsome human face and obviously, she cherished an innocent and instinctive love for Ferdinand, perhaps like Eve when she first met Adam. To see Ferdinand court his daughter was a part of his joy to Prospero. At the same time one can imagine Shakespeare enjoying his dramatic triumphs. Ariel appears like Shakespeare's imagination itself, for undoubtedly like others, he is a child of the dramatist's fancy.

Prospero himself is a character wrought with delicacy. His genius makes virtue shine and vices blush. Goethe says 'genius forms itself in solitude a character in struggling with the world'. Quite so the genius of Shakespeare and Prospero alike was formed in the former's case at Stratford on Avon and in latter's, when he was rapt in secret studies. But Shakespeare's character was rightly moulded his eventful days in the theatrical world of London. Prospero's character was fashioned in his attempts at accumulating powers from nature for the sake of his reconciliation with his kith gone astray. A sacred motive indeed!

Like Shakespeare, Prospero controls his revengeful passions, in prudence. He does not make a Hamlet of himself. He is all humanity. With the aid of Ariel, whose speed even time must enjoy, he gets his brother and his party land on his 'enchanted island of multitudinous sounds'. The sailors, as well as their masters, are simply shocked and perplexed at once like the audiences of Shakespeare's plays. The time is 'out of joint'. Prospero sets it aright.

'Mens agitat molem' says Virgil. Shakespeare moves his adamantine adversaries by penetrating deep into their heart.

Then immediately melt in repentance They bow down with humiliation even the memory of which offends them Prospero looks back in the dark backward and abysm of time He relates his agonies to them His foes seem to have wonderfully suffered 'a sea change' Their hearts begin to ache with remorseful pain This is a glorious triumph, for prospero makes his foes realize their own fallies A genius of Shakespeare alone could work out this end

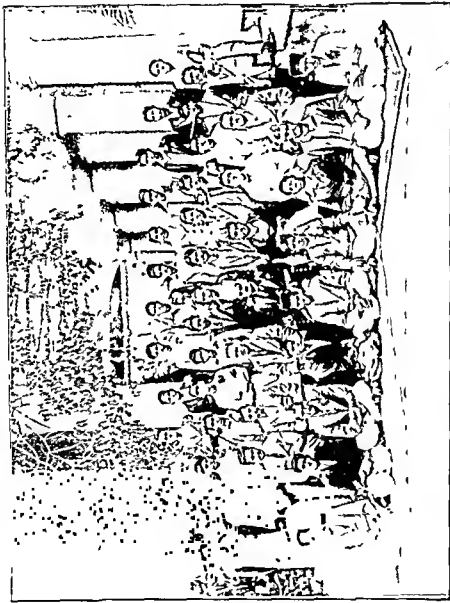
Prospero and his creator's art like Orpheus' lute, 'whose golden touch could soften steel and stone' In prospero in the voice of Shakespeare, as an aged and experienced prophet—not a cry of youth It is no volcano in eruption like Hamlet Prospero is, as Novalis would say, 'a completely fashioned will'

After realizing all the joys of power, Shakespeare discloses to the audience his intention of renunciation It is his valedictory address to theatrical world when Prospero says—

But this rough magic

I here abjure, and when I have required
Some heavenly music—which even now I do—
To work mine end upon their senses that
This airy charm is for, I'll break my staff,
Bury it with this fathoms in the earth
And deeper than did ever plummet sound
I'll down my book

Ariel, who had acquitted himself with sincerity, wins freedom His master regains his dukedom and faith in humanity He leaves all enchantment and disappears like Shakespeare leaving the din and bustle of London theatres, when he says—'Our revels now are ended'.



Chairs (left to right)—Mr A M Rozario Mr Bhim Sen Mr Shri Narain Mathur Principal P. Seshadri Mr H P Haldar
Mr Patti Seshadri Mr Chaugan Mal Rathu

EDITORIAL NOTES.

This special number of the College Magazine will be, we hope, not only a permanent memorial to the Centenary, but a volume which will be treasured by all those who have had the privilege of being connected with this institution. We are grateful to all friends and Old Boys who have helped in the preparation of this souvenir by sending us portraits or literary contributions. We are particularly indebted to the Hon'ble Sir George Ogilvie, Chief Commissioner Ajmer Merwara, the Rev J. C. Chatterjee, Superintendent of Education, Mr. A. Miller, ex principal of the College and Mr. C. L. Griffin, Commissioner, Ajmer-Merwara for their good-wishes and inspiring messages.

* * * * *

We take this opportunity also of congratulating Prof. Hari Prasad, Vice-Principal on his re-election as Dean of the Faculty of Science, Agra University. The fact that it is for the third time in succession that he has been elected to the Deanship, is proof of his popularity and no small distinction to the institution to which he belongs. Our congratulations are due also to Professor D. N. Sharma on his nomination to the Municipal Committee, and to Mr. Raj Kishore on his success at the M. Sc. (Physics) Examination of the Calcutta University.

* * * * *

Certain changes in the Staff were necessitated this session by the illness of Professor Lalji Srivastava and Prof. D. N. Sharma. Mr. Rajkishore has been acting as Professor of Physics during the protracted absence of Professor Lalji Srivastava. During the period of six weeks when Prof. Sharma was confined to bed with pneumonia, the Logic and Philosophy classes were entrusted to the very efficient hands of Mr. S. K. Bose, holder of a first class Cambridge Tripos.

We have very great pleasure in announcing that the Gibson gold medal for best sportsmanship will be awarded this year to Mr Asadullah Khan Sivcery of the IV yr arts. Below is also given the list of students who have been awarded Colours, for distinction in games during the session 1936-37. We congratulate them most heartily —

College Colours

- Cricket*—1 Shiv Dass IV yr Sc
2 Jamrul Rehman II yr Arts
- Hockey* 1 Kishen Lal, IV Yr Arts
2 R Lewelline ,
- Tennis*—1 Shiv Das, IV Yr Arts
2 Asadullah Khan
3 Syd Imdad Hussain II Yr Sc
- Foot ball*—1 S P Roy Ist Yr Sc
2 Sharif Ahmed II Yr Arts
3 Kishen Lal IV Yr Arts
- Volley Ball*—1 Kashi Nath II yr Sc
2 S P Roy
- Sports* —1 Kishan Lal IV Yr Arts
2 Khashal Kishore II Yr Arts

Rajputann Inter College Tournament Colours .

- Tennis* —1 B N Bhatnagar IV Yr Arts
2 Shiv Das IV Yr Sc
3 Imdad Husain II Yr Sc
- Hockey* —1 Kishen Lal IV Yr Arts
- Football* —1 Asadullah Khan IV Yr Arts
2 Jamaluddin II Yr Arts
- Volley Ball* —1 Hardev Singh—Ist Yr Arts
2 Jagdish Narain II Yr Arts
- Sports* —1 Khashal Kishore II Yr Arts
-

Notes on Portraits.

1 *Sir Scramal Bapna* Prime Minister of Indore who has represented India at the League of Nations in Geneva and is a distinguished Old Boy of the College

2 *Swam Bahadur Ha Bilas Sarda* One of the oldest and most distinguished Old Boys of the College, formerly of the Judicial Service in Ajmer Merwara has represented Ajmer Merwara in the Legislative Assembly for several terms, a well known historian and writer of various books including *Hindu Superiority*, has been connected with the College for several generations his father having been a student and also the Librarian and his son and grandson have also been students

3 *Dewan Bahadur K L Paonaskar C I E* was appointed Professor at the College when it was raised to the first grade in 1896, has been Diwan of Kishengarh and Member of Council, Bundi

4 *Rai Bahadur Nitthan Lal Bhargava* a leading advocate of Ajmer and another distinguished Old Boy of the College connected with many progressive movements in the city worked hard as secretary of the Ex Students Association Government College Ajmer for raising the College to the Degree standard He is also the Vice President of the Ajmer Municipal Committee

5 *Mr D H Vakil* an Old Student of the College and a well known resident of Ajmer, active in business circles, has endowed the College with a gold medal in the name of Mr E C Gibson, the former Commissioner of Ajmer Merwara for the best all round sportsman in the College

6 *The Mehtas of Udaipur* members of the well known family of Panna Lal Mehta C I E Diwan of Udaipur from 1870 to 1892, Mr Fateh Lal Mehta, his sons, Messrs Devilal

Mehta, and Udailal Mehta and two grand-sons, Messrs Kanhyalal Mehta and Gokul Lal Mehta have all been students of the College. Mr. Kanhyalal Mehta has passed in the I C S examination this year and Mr Gokul Lal Mehta has stood first in the whole university in English this year. *

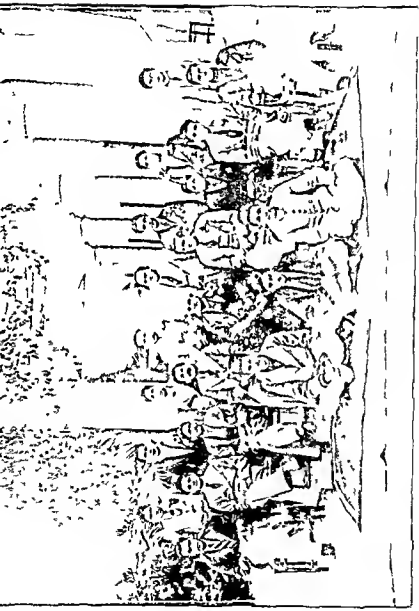
7 *Yeshant V Bapat, B. A.,* : an Old Student of the College who has donated rupees two thousand to the College library in memory of his late lamented father, an all-round sportsman who continues to take interest in sports.

8. *Maharaj Nagendra Singh, B A., Hons. (Cantab)* : younger brother to His Highness the Maharawal of Dungarpur, an Old Boy of the College who stood first at the B. A examination in the entire Agra University and has since taken Honours in History at the University of Cambridge; a good Cricket player.

9. *Krishen Dayal Bhargava M A* : another distinguished Old Boy of the College who topped the list of successful candidates of the Agra University at the B. A examination.

10. *Rai Sahib Bhav Dutt Shastri* : retired Professor of Sanskrit of this College after thirty years of devoted service, who has donated rupees one thousand to the College library for Hindi and Sanskrit books

11. *Dewan Bahadur Piyare Lal* a distinguished Old Boy of the College, formerly Income Tax Officer, Ajmer and at present Commissioner Excise, Jaipur State, founder of the Sanatan Dharam Intermediate College, Beawar



Standing (left to right)

Ishwar Dyal
Amr Chandel

R N Kapoor

Asha Ram

Panna Lal

Bishan Swarup

Br J Beharilal

Madan Gopal

Chairs

Qirratulh Akbar

P Gopal Ashana

Ram Sarup

(Treasurer)

Prof D N Sharma

(President)

Principal P Seshadri

B N Bhattacharya

(Speaker)

Gurdhar Lal Gupta

(Secretary)

Kameshwar Nath

(Asst. Secretary)

Raj Bhadar Singh

Vishnu Datt

Mohamed Noor Khan

Krishna Kumar

Ground

Mehta, and Udulal Mehta and two grand-sons, Messrs Kanhyalal Mehta and Gokul Lal Mehta have all been students of the College. Mr Kanhyalal Mehta has passed in the I C S examination this year and Mr Gokul Lal Mehta has stood first in the whole university in English this year.

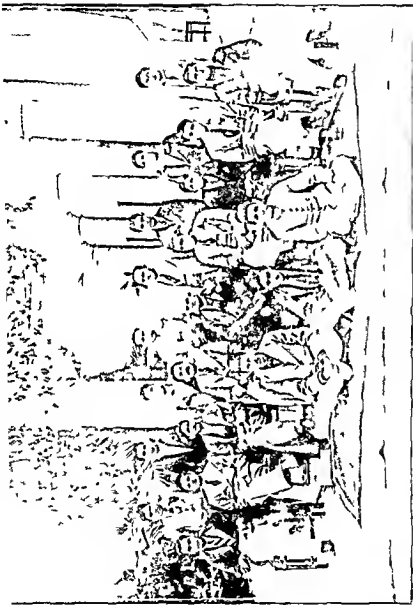
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Standing (1 ft 11 in / ft)

Ishu ar Deyal
Amir Chahal

R N Kapur

Ashu Rini

Pattanaik et al

Bishan Swarup

Bibi Behar/31

We have found

Chairs

Ou Truffah Khan

P. Gopal Krishnan

Ram Sarup

Treasurer)

Prof. Dr. V.

(Proc. Acad.)

Prinpal: Seshadri
(1941 be retary)

Raj Bhatnagar
Raj Bhatnagar

(peak)

han Lai Gu

ota (Secretary)

meshwar Nath

Ground

Arisi An Kumar

Vishnu Datt

Mohammad Noor Khan

COLLEGE LIFE.

The College Union.

(A Brief History)

The history of our Union has indeed been a chequered one. It first commenced under the modest title of 'The Government College Debating Society', with Prof. K. S. Mankar as its President. Under his able guidance it functioned successfully for a number of years but in 1928 it was re-named "The Government College Union" and placed in charge of Prof. D. N. Sharma. He organised the Society on a democratic basis which gave students a greater chance of being acquainted with constitutional procedure.

At the same time the constitution was remodelled on the lines of the Oxford University Union to which amendments have been made from year to year. The present Constitution is the result of a number of modifications which have brought it to a high pitch of efficiency. The office of the Speaker was created. The first incumbent of this office was Mr. Ramink Lal Melita. He was followed by Messrs. Umrao Bahadur, Harish Chandra Goel, Ghansham Nath Sharma, Ram Karan Gupta, Azizur Rehman Khan Sulvery, Suraj Prasad Mathur, Monoranjan Prasad and Dharmendra Veer Shivhare. The present occupant of this office is Mr. Brijendra Narain Bhatnagar of IV year Arts. Until 1929 the financial condition of the Union was very dreary. It was overcome, however, by the sanction of the Principal to a charge of a nominal fee of Re. 1/-, per annum, to be realised from all members of the Union. Since then the financial position of the Union has been very sound.

The sister societies, Hindi Sahitya Sabha and Bazm-e-Adab were then put under the College Union in order to represent the Hindi and Urdu sections of the College.

Since the advent of Principal P. Seshadri a new life has been infused into the activities of the Union. We look forward to many interesting meetings in the future under his kind patronage.

The office-bearers elected for the year 1936-37 are as follows.

President—Prof D N Sharma, M A , LL B.

Speaker—Mr. B N. Bhatnagar.

Secretary—, Girdhari Lal Gupta.

Asstt. Secretary—Mr. Kamesewar Nath Keshyap.

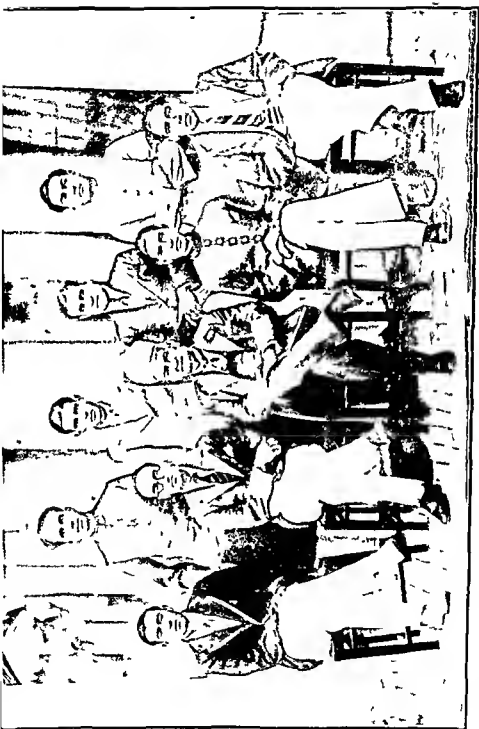
Treasurer—Mr. Ram Swaroop Sharma.

GIRDHARI LAL GUPTA,
Secretary.

The College A. D. C.

One of the most popular activities of the College during a session is the dramatic performance, organised by the Amateur dramatic Club. The performances have been of high standard and it will be no exaggeration to say that they are the best that are staged in Ajmer. The gentry of this city is always looking forward to this event and has ever given us the greatest encouragement. It is this society besides that develops the artistic, musical and histrionic talent of the College.

The net proceeds of our performance every year are given out in charity, mainly to the poor boys of the College. At times, the proceeds have also been used in the improvement of the College library.



Admiral (left to right) — ...

This year we are staging a one act play in English—
Brancare Roma Moresud on the occasion of the
Centenary. It seems to be in the fitness of things that this
week of rejoicing should be inaugurated by the College A D C

Professor S S Mather our popular President may be
said to be the moving spirit of the Club. To his enthusiasm
and able co-operation is due the success that we have achieved
year after year

SHAHNOOR KHAN,
Secretary

Bazm-e-adab.

Besides the one 'bet bazi' and two debates already
organised since the commencement of this session the third
debate took place on the 30th Sept with Prof. Hamidullah
Khan in the chair. The following subject was discussed
"بہتر ہے کہ ہمارے ملک میں انگریزی یا اردو
(Should the lingua franca of the country be English or
vernacular?)

A large number of students spoke for and against the
subject. The president, at the end of the debate delivered
a very interesting and learned speech and emphasised that
as long as there is no such vast treasure of literature in our
so-called vernacular, English must remain the medium of
education in our Indian institutions

The second 'bet bazi' was a held on 13th Oct between
the 1st and 3rd yr classes versus the 2nd and 4th yr classes.
Both sides were well prepared and contested for nearly
two hours

The following members represented the Bazm-e-adab at the Inter-College Tournaments at Udaipur and we record with pride that they brought with them the Urdu Trophy.

Syed Abdul Nafey II yr arts

Jamilur Rehman Khan II yr. arts.

Md. Qudratullah Khan IV yr arts.

We shall also organise a debate and Mushaira during the Centenary celebration week of this College

MD QUDRATULLAH H. KHAN,
Secretary.

College Cricket XI.

Looking back through the long abysm of time, the Centenary of the 'alma mater's academic success we indulge in a retrospect of Cricket at this institution. Cricket has always been the most popular of games here, and a large number of famous players have wielded the willow at the College nets. Apart from producing players of exceptional calibre like Messrs Hans Rai, Dan Mull, Fazal Ahamed, Mukerjee, Alwin Sharman and Gulab Singh, the College Cricket teams have also had a number of those who have distinguished as scholars. One of our players Mr K L. Mehta, passed the I C S Examination this year and another, Syad Mahbood Hussain has been selected for the post of D S P. by the Bombay Government.

A report of the Cricket team can hardly be complete without a word of genuine gratitude and deep appreciation of the unique guidance rendered to our teams by our enthusia-

OUR CRICKET TEAM 1936 37



astic Superintendent, Prof S S. Mathur. But for his help and the interest taken by our Principal, and our Games Secretary, the cricket team could never have been so successful. I am indebted also to our coach Mr. K B Murad for having helped us so tremendously year after year.

Since the publication of the 1st number of the College Magazine we have had the opportunity of playing many interesting matches. We played with the Mayo College Boys Eleven at a two-days fixture on our ground. Our team lost the toss and was sent in to bat. There was a collapse and unluckily we could not collect more than 55 runs—The Mayo College Eleven entered in to bat and scored 185. In the second innings our College scored 148 runs, Messrs Girdhar Singh, Imdad Husain and Jamilur Rehman Khan being the top scorers with 29, 26, and 24 runs respectively. College went to bat. They needed only 19 runs to win the match which they scored without any loss. The College was defeated by 10 wickets and 1 run.

The most exciting match of the season was played between the Arts and the Science teams. The Arts team batted first and scored 119 runs. The Science team scored 130 runs the highest score being that of Messrs Shiv Dass and Ram Kishore Ojaha who made 50 and 26 runs respectively.

The next fixture was against the I B C. The outsiders batted first scoring 134 runs. Mr K B. Murad took 6 wickets for 60 runs. Then we batted and declared at 157 runs for 5 wickets and won the match by 5 wicket and 23 runs. Messrs Ram Kishore Ojaha and Syed Sajjad Hussain scored 63 and 32 runs respectively.

We are eagerly looking forward to the Colvin Shield Cricket Tournament in which our team has entered. We will play with the Bisset Institute in the first match.

We note with great satisfaction that Mr Shive Dass is showing an excellent form in batting and bowling both, which Messrs Roy Lewellyn and Krishna Lal have showed their talent in effective bowling

ASADULLAH KHAN SURVERY
(*Captain*).

Government College Tennis Club

Since the publication of the last number of the Magazine, we have had the opportunity of playing the Rajputana Inter-College Tournament at Udaipur. We reached the finals very easily and played Jaipur in the finals. As bad luck would have it, we lost the match in spite of our best efforts. The main factor responsible for our defeat was lack of practice and the lawns on which we had never played. The Jaipur team proved strong and especially the Singles man. We have been playing our local tournaments. Though the standard is fairly good, it was disappointing to see very few entries coming in. The following was the result of the tournaments

Senior Doubles—Narendra Narain, Winner
Imdad Husain Runners up

Senior Singles—Narendra Narain and } Winners
Imdad Husain

Prof. A.M.D. Rozario and Asadullah Khan—Runners up

Junior Singles—Hukam Chand Jain—Winner
R. A. Gonsalves—Runners up.

Junior Doubles—Hukam Chand Jain and K. B. L. Capoor
—Winners.

Farid Ahmed and Sumer Chand—Runners-up

OUR TENNIS TEAM, SESSION 1936-37.



This year the Patterson Cup Doubles Tournament was run under the auspices of the College Tennis Club. It concluded with the victory for Messrs Gulab Das Badgel and Brijkishan Das Badgel. The Badgel brothers proved superior to their opponents, Messrs W. D. Lewis and B. L. Saxena who were runners-up after winning the trophy for two years in succession.

It is gratifying to note that Messrs. B. N. Bhatnagar and Shiv Dass reached the Semi-finals in the Government High School tournaments in doubles events.

The following have been awarded the Rajputana Inter College colours :

- (1) B. N. Bhatnagar
- (2) Shiv Dass Kapoor.
- (3) Imdad Hasan.

Messrs Shiv Dass, Asadullah Khan Survery and Imdad Hasan are declared eligible to wear the College Colours in Tennis.

I take this opportunity of thanking Mr. K. S. Mankar and Mr. A. M. D. Rozario for their guidance and help.

B. N. BHATNAGAR,
Captain.

Foot-Ball Team 1936-37.

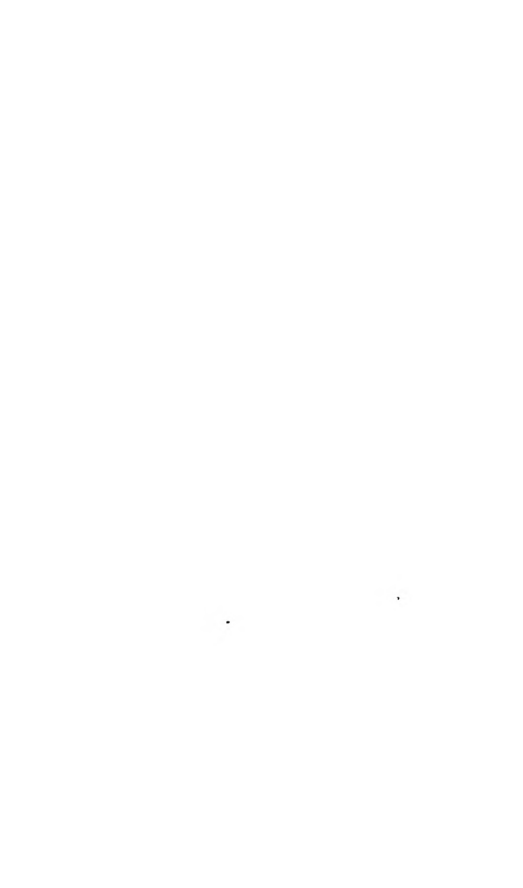
This year the team has attained and kept up a high standard of game. Our team carried the palm in most of the matches. The session began with two easy victories over the Diamond Sports Club and the Rangers Club.

On the 17th September we had a match against Nagra Sports Club. The game was very exciting. After a well-contested play the match ended in a draw (2, 2). We were now getting in fighting trim for the then forthcoming All India Ogilvie Foot-Ball Tournament. In the meantime we played a match against the Meerut College team on the 1st October. As the ill-luck would have it, we lost the day by one goal (1, 2). On the 17th October, we played another match against Gunj Union and had the pleasure to secure victory by two goals (2, 0). On the next day we had another fixture against the Friends' Club. Both the teams tried hard to defeat each other, but the match ended in a draw (1, 1). Then came the long awaited All-India Ogilvie Foot-Ball Tournament. On the 22nd October we all assembled in the Loco-ground, cheerful and animated, but less hopeful since our opponents were very strong. Amidst the vast multitude of spectators we played our part, though utterly vanquished by four goals to nil. Our team was handicapped by the absence of some of our veterans. Hence it could not be represented to its best. However, we had the satisfaction of playing our part well.

Early in the next month we left for Udaipur where the Rajputana Inter-College Tourney was held. On the 3rd November we played against the Udaipur team and, to the utter surprise of the spectators who expected otherwise from the previous years' results, defeated them by 3 goals (3, 0). We had now to play the semi-final against the Jodhpur team which was undoubtedly regarded as the strongest team. Fortune favoured us and in spite of the fact that the backs of

OUR FOOTBALL ELEVEN SESSION 1936-37





the rival team were as impregnable as the Rock of Gibraltar, our dashing forwards' did succeed in scoring and thousands witnessed the ball in the net on the Jodhpur side. When the game was about to be over, we unfortunately found the ball in our net. Extra time was given the game took a turn and we were defeated by one goal (1, 2)

Early in the next month we joined the Jones Gunj Railway Colony Tourney. On the 1st December we played against Gunj Union 'A' and after a well-contested match we won by one goal (2, 1). On the 8th December we played against the Jones Gunj 'A' and likewise defeated them in the semi-final by one goal (2, 1). We played the final on the 20th December against the National Club and defeated them by one goal (2, 1). The game was marked by the brisk and fine display of Messrs S. P. Roy, Sharif Ahmad and Rozario. Each player got a cup and Mr. S. P. Roy got one championship medal in addition. On the 6th December we had a fixture with the local Moinia Islamia High School team and defeated them by 3 goals (5, 2).

The following players are to be congratulated on their receiving "The College Colours" in Foot-ball.—

- (1) Krishan Lal IV yr. Arts.
- (2) S. P. Roy II yr. Science.
- (3) Sharif Ahmad II yr. Arts

JAMALLUDIN,
Captain.

College Hockey Eleven

The election of the Captain and the Vice-Captain of the team was held in the first week of August 1936. Mr. Krishan Lal and Mr. Roy Llewellyn were elected the captain and the vice-captain respectively for the session 1936-37. Bubbling

with enthusiasm our players proved to be regular, efficient and conscientious and their active co-operation, no doubt stood as in good stead, whenever called for. Our players had a remarkable combination and team spirit. And it cannot be denied that forwards were our strong points, as revealed in a number of matches we played.

Before we entered in the Rajputana Inter-College Tournament we had already played not less than seventeen matches with the leading teams of the locality. Most of the matches brought to our credit signal victories. In fact, we lost only three matches, largely due to the indisposed health of some of our players. We played four matches against the local Y. M. C. A. team and won three of them. We had a clear victory in our match with the Police team as well as the Government High School team.

All our energies preceding the Rajputana Tournament were chiefly directed towards our equipment and preparation for the tournament itself. We joined with renewed vigour and energy. In the first round we played against the Jaipur team which was the formidable team we had to encounter at Alwar in 1935. We had a highly contested match with them. Finally, we defeated them by 2-1 and met the Udaipur team in the second round and beat it with a crushing defeat. In the final match with Pilani, our combination of the forwards and the half-backs was really very smart and efficient. The stick work of Mr. Roy Llewellyn was marvellous. But to our regret, the players in our opposition took recourse to hard hitting and a game which was hardly fair. We lost this match by one goal.

On the concluding day of the tournament, the Committee presented its Hockey Colour to Mr. Krishna Lal, the Captain, recognising his merit.

KRISHNA LAL YADAVA,
Captain.



Standing (l to right) —

Raj Lal Singh
Narain Singh

James D. R. Rao
J. S. Mankar (Captain)

Prof. D. N. Sharma (Supdt.)

M. A. Yusuf Khan
R. A. G. G. G. G.

Amr Singh Uberoi
Nelson W. H. J.

(rdhar Singh)

Chairs

R. I. Singh (Vice Captain)

Pratap Singh

Kishan Lal (Captain)

Ground

Mahendra Kumar

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KRISHNA LAL YADAVA,
Captain.



Standing (left to right) - Ray Ball, Al Irwin, John I. Roach, M. J. Yaffee, Al Smith, Al Smith, Al Smith, Al Smith, Al Smith, Al Smith, Al Smith. (Al Smith is the goalkeeper, standing on the far right.)

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KRISHNA LAL YADAVA,
Captain.



Standing (left to right) — Ray Bahadur Singh, Amar Singh Uberoi, (ardhar Singh,
 Noorul Hassan, R A Yusuf Khan, R A Gogatey, Nels n Wallfred
Chairs — Prof K S Mankar (Games Secty), Prof D N Sharma (Sports), Principal P Sechadri, Krishan Lal (Captain)
Ground — Krishan Kesh re, Mahen Pr Kumar

Volley Ball.

A review of the achievements of the Volley-ball team is rather gloomy this year. The 'Kala Bagh' was the first tournament we played in. There we had a tough fight but we lost in the semi finals against the Ragbir Royal Club, the best team of the province. We had, of course, the consolation that two of our players, Messrs Jagdish Narain and Hardev Singh were awarded efficiency Cups. Again we entered in the Ram Ganj tournament. In the beginning we inflicted a crushing defeat over the selected team of Tonk, but were repaid in the same coin by the Jodhpur team in the next match. Mr Hardev Singh was awarded an efficiency cup in this tournament for his good display. Next we went to Udaipur in the Inter-College tournament, as winners of the last year. Unfortunately, we lost against Bikaner. But we made good our loss by securing two Rajputana efficiency colours, which were awarded to Messrs Jagdish Narain and Hardev Singh.

HARDEV SINGH,
Captain.

Report of the 8th Ajmer Troop

Since we submitted our report on the last occasion we have been very active and enthusiastic in our various programmes. Last September when the Ajmer Scouts' display competition was held on the College grounds we were declared the winner of the first, for having arranged an admirable display. We made a hut which suddenly caught fire, and we showed how to rescue the inmates. In October, we were awarded a special prize by the Commissioner for giving the second best item which depicted the scenes of Indian Social evils—early marriage, and extravagance at ceremonies etc. at a camp fire held in aid of the maternity home at the Islamia High School.

During the Music Conference days, the scouts of our College proved very helpful in the construction of the pandal, in the office as well as outside to look after the guests. We are glad to note that our enthusiastic support was recognised with great admiration by the management of the Conference

We were fortunate to undertake a pleasant tour to Calcutta during the last Puja holidays in the company of more than a dozen scouts. We had the advantage and opportunity of halting at Gaya, Benares, Allahabad and Agra on our way back to Ajmer with a very small sum of Rs 15 each which included all fares, sight seeings, fooding and lodging

In the first week of November we devoted one full day in collecting flour, sugar and ghee to cook *halva* to be distributed among the poor on the occasion of Dewali. During the Pushkar Fair a three days camp was held at Pushkar to train scouts for the All-India Jamboree

But the most exciting event of the session was our staging the Urdu version of "The Bishops' Candlesticks" at the Bisset Institute on the 22nd January to contribute to the programme of the Red Cross Association. The Seeretary of the Red Cross society awarded a medal to Mr Asadullah Khan Survery for playing the role of the convict with great ability. Mr P. V. Desai also was the recipient of a medal for playing the role of Bishop. Mr I. M. Talwar played the part of Bishop's sister and was awarded a medal

We have great pleasure in saying that in spite of the forthcoming examinations, a patrol consisting of eight scouts will start for Delhi on January 31st 37 to participate in the All India Jamboree where the scouts will have the good fortune of seeing our chief scout Lord Baden Powell of Gilwell

It is indeed gratifying to write that in the beginning of the year I was able to qualify myself as a *King's Scout*

SYED FARID AHMAD,
Secretary

OUR VOLLEY BALL TEAM. SESSION 1936-37





Our College Library—Its Past and Present.

(By NARWAR SINGH M. A. Librarian)

This department of the College is as old as the institution itself which commemorates its hundred years existence this month. We look back with pride on a succession of students and scholars who have availed themselves of this vast treasure of learning kept stored and arranged in the almshouses of this department and become conspicuous in the public and social life of this country. Dewan Bahadur Har Bilas Sarda whose father was Librarian of this College once and who had ample and an easy access to the library in his younger days frankly admits that his scholarly habits received inspiration from this department more than from anything else.

Mr F. L. Reid the then Principal compiled the alphabetical catalogue of books in his time in his own beautiful hand. That copy though of not much use these days, being out of date and not based on any modern principles of cataloguing is still preserved in the College. He took interest in the Library in more than one way. He got all standard works of Literature bound in beautiful leather and the titles lettered in gold. A rumour runs among those acquainted with the affairs of the college of olden days that some of the most valuable works of the Library were retained by the learned borrowers and never returned. This institution being so old carries the reputation of possessing very valuable books, (specially in History and Sanskrit), some being sent from the Fort William English Madrasah Calcutta in the days of the East India Company. Many such volumes are still in the Library though some seem to have disappeared in the early days when the department was apparently in neglect.

In the olden days there was no proper Librarian. The College Head Clerk had to do duties both as Librarian and Clerk and in this dual capacity many

able men worked in this College. The chief among them were Messrs, Mangi Lal Dosi, B. A. (who became an Extra Assistant Commissioner by gradual promotion) Kesho Saran M. N. Roy, Badri Nath B. A., Rai Sahib P. B. Joshi, the present Head Master of the local Government High School, Lalit Narayan the Superintendent of the Commissioner's office etc. Increase of work and the pressure from the University caused the Government to appoint a whole time Librarian. Mr. S. Agha Hasan on a graded post of Rs. 80-4-120. He worked for some years but the financial stringency of the Govt. axed this post again in 1922. Mr. Nemi Chand the second clerk of the College had to conduct this department in addition to his duties for some years, but the department remained in neglect. Again the University inspectors the present Principal was one of the members, seriously objected to this state of affairs. The present Librarian was appointed in 1931 and also sent for training at St. John's College, Agra, where the Dewey system of classification had been introduced by the Rev. T. D. Sullivan. Many changes of far reaching importance have been introduced during the past six years and the Library today is reorganised on up to date lines after strenuous effort. The Library today maintains perhaps the best reading room in jurisdiction of the entire University of Agra. No doubt the reputation of the College Library is being the best in the whole University circle is zealously maintained.

All this improvement in the present Library is due to the generous help of successive Principals. Ever since his arrival, Principal Seshadri has taken very keenest interest in its development.

The College library had nearly five thousand volumes in 1931, but by the additions in the number procured by the donations which Principal Seshadri has been able to secure, the number steadily grew and today the college library has almost double the number of books. The College is deeply

indebted to the following gentlemen for substantial donations and presentation of volumes to the Library

1 Mr. Yeshwant Vinayak Bapat, a student donated Rupees two thousand in 1934, for the improvement of the English section of the Library in grateful memory of his father, who was an ex-student of this college and who had died the same year. Nearly six hundred books were purchased from this sum and a wing of the college library is named after him the Bapat Memorial Section'

2 Rai Sahib Pandit Bhava Datt Shastri, the retired Professor of Sanskrit of this College, donated a thousand rupees for the improvement of the Hindi and Sanskrit sections of the Library. In addition, he presented nearly two hundred Sanskrit books to the College. Nearly four hundred books were added into the Hindi and Sanskrit sections in all and a section of the Library is named after him the 'Rai Sahib Pt Bhava Datt Shastri's Presentation'

3 Professor Hari Prasad, the present Vice-Principal of this College, presented 63 volumes of Chemistry books to the College Library

4 His Highness the Maharawal of Dungarpur, donated Rs 500/ for the improvement of English and Economic sections of the College Library in grateful appreciation of his younger brother, Maharaj Nagendra Singh's having gained a first class first, in the Agra University in 1934, after his full career of four years in this College. Nearly hundred books were added by this sum

5. Professor S S Mathur and Mr Raj Kishore deserve to be congratulated for effecting some savings in their Dramatic and Reading-room funds, respectively, and putting them at the disposal of the Library. Nearly 150 books were purchased from this additional income

All these donations have supplemented the Government grant to improve the College Library. We look forward further donations and increase in the grant or the levy of a library fee

The present vigorous use of the Library is indicated by the fact that nearly seven thousand volumes are being lent out to three hundred students every year with an average of nearly 23 books per student is a very healthy sign of its bright future. It is hoped the Government will take an even increasing interest in its future

THE COLLEGE STAFF.

Mr P Seshadri M A	Principal
Mr Hari Prasad B A B Sc , (Manchester) F C S	Vice Principal and Professor of Chemistry
Mr Bishamber Prasad Mathur M A	Professor of Mathematics
Mr Lalji Shrivastava M Sc	Professor of Physics (on leave)
Mr K S Mankar M A (Oxon)	Professor of Economics
Maulvi Hamidullah Khan Yusufzai	Professor of Persian
Mr Shiv Shankara Mathur M A	Professor of English
Mr Karam Ghani Khan M A , L T	Professor of History
Mr Kanhaiya Lal Mathur M Sc	Professor of Biology
Mr Deoki Nandan Sharma, M A , LL B	Professor of Logic and Philosophy.
Mr. Rameshwar G Ojha, M A	Professor of Sanskrit
Mr Shri Narain Mathur, B Sc ,	Asst Professor of Chemistry
Mr Raj Kishore M Sc , L T ,	Asst Professor of Physics (on leave)
Mr Patta Seshadri, M A	Asst Professor of Mathematics
Mr Bhanwar Lal Rawat M Sc ,	Asstt Professor of Zoology (on leave)
Mr Bhim Sen M A	Asst Professor of English
Mr K P Haldar M Sc	Demonstrator in Physics and Chemistry
Mr A M D Rozario M Sc	Offg Asst Professor of Zoology
Mr Chaugan Mal Rathi M Sc	Demonstrator in Physics

Head Clerk —

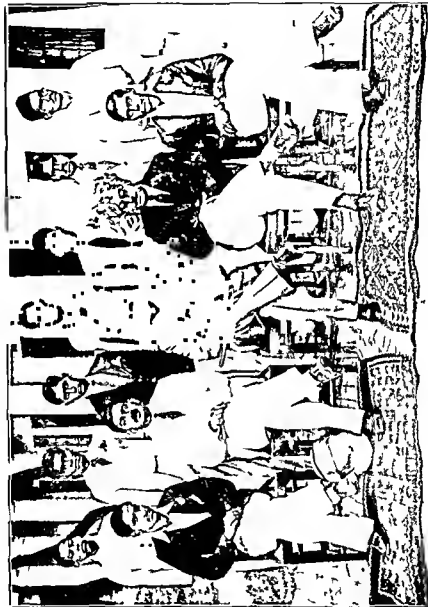
Pt Gauri Datt

Assistant Clerk —

Mr Aftab Ahmad Khan Zubairi

Librarian —

Mr Narwar Singh M A



गवर्नमेंट कालेज मैगज़ीन

१३ फरवरी सन् १९३७ ई०

आधुनिक सभ्यता विनाश की ओर जा रही है

लेखक—मोहनलाल आदर्यप बी० ए० (फाईनल)

वास्तव में आधुनिक सभ्यता का आविर्भाव पन्द्रहवीं सदी के इटली ही नहीं बरन् सारे योरोप के पुनरुत्थान के साथ ही हुआ। जिस संस्कृति का अवतरण आज से चार सदी पूर्व इटली की गोद में पल कर हुआ, जिस संस्कृति को लेनार्डो और होगार्थ जैसे युगान्तरकारी कलाकारों ने अपनी विलक्षण प्रतिभा से संचित किया, जिस संस्कृति को मार्टिन लूथर, इशमस प्रभृति विद्वानों ने वास्तविक धर्म की दीक्षा दी, तथा जिस संस्कृति का इंग्लैंड और फ्रांस के साहित्य-महारथियों ने कायापलट कर दिया, वह संस्कृति आज किस ओर जा रही है ? यदि नैपोलियन, विस्मार्क, मेक्सिमो और गैरीवाल्लो सरीखे राजनीतिज्ञों ने विश्व की वर्तमान राजनैतिक पद्धतियों को कार्यरूप में परिणत कर सारे मानव-समाज को प्रजातन्त्रवाद और राजनैतिक जागृति का शुभ संदेश सुनाया तो आज वह राजनैतिक योजमन्त्र कहीं छुप हा गया है ? जिस अमर साहित्य का सृजन कर शेक्सपीयर, कालिदास, बिस्तर ह्यूगो और सर्वेन्टीज ने डूबती हुई साहित्यिक गौरी की पनवार सम्हाल कर उसको एक पुनर्जन्म प्रदान किया, उसी सुन्दर साहित्य का वर्तमान क्षेत्र आज अधिकांश में सिनेमा-क्षेत्र की रमणियों की गौरव गाथा में उलझ रहा है, उनको जीवन कथाओं से अठसेलिया कर रहा है, एवं सन्तान निरोध का नैतिक शाप मानव समुदाय को दे रहा है।

अस्तु ! यह आवश्यक है कि ऐसी अवस्था में हमारी आधुनिक सभ्यता का विह्वल दृष्टि से आलाचन किया जाय, तथा उसका तथ्य और उसका प्रभाव एक बार भलीभांति समझा जाय।

प्रत्येक समाज अपने काल की सभ्यता का दर्पण है। आधुनिक समाज भी अर्वाचीन सभ्यता पर भलीभांति प्रकाश डाल रहा है। जिस समाज को स्वामी दयानन्द, मार्टिन लूथर, राममोहन राय, बेकन और स्पेंसर प्रभृति विचारकों ने अपनी आदर्श ज्ञान-धारा से प्रवाहित

स्त्रिया और उसको सागाजिक सुख, शान्ति और धैर्य का अमर पाठ देगा, वही समाज आज आदर्शहीन हो अपना नैतिक दिवालियापन लिए कराल काल का मास होने जा रहा है। यदि पौराणिक काल में भ्रातृभाव, मैत्री और व्यक्तिगत सम्बन्धों का हार्दिक सामञ्जस्य अनेक राष्ट्रों के लिये एक आदर्श था, यदि भगवान् कृष्ण के काल में सुदामा से निर्धन सखा का ममुचित आदर प्राप्त करना संभव था, तो आज वही मानव-समाज स्वाध-परता का हृदयहीन आदर्श अपना रहा है। मित्र अपने परम रक्षक पर अविश्वास ही नहीं, वरन् सभी प्रकार के छद्म, दम्भ और कपट का उपयोग करने में समर्थ हो सकता है। व्यक्तिगत सम्बन्ध का अर्थ कोई हार्दिक महत्त्व ही नहीं है। स्वार्थ आधुनिक सभ्यता का जीवन है। आधुनिक समाज दम्भ और स्वार्थपरता के ही कलुषित एवं कुरिस्त वातावरण में सास ले रहा है।

इसके अतिरिक्त आधुनिक समाज इस नवीन सभ्यता का पाठ पढ़ कर एक प्रकार से हृदयहीन हो गया है। विवाह तो एक ढोंग और पायंड मात्र रह गया है। तलाकों की संख्या अमेरिका और योरोप में तो प्रतिवर्ष सहस्रों तक पहुँच जाती है और भारतसे पुरातन एवं आदर्शवादी राष्ट्र में तनाऊ होता-आजकल कोई नई बात नहीं है। स्त्रीजाति का गौरव और आदर तो इस सभ्यता के वातावरण में केवल स्वप्न मात्र ही है। जहाँ-जहाँ तो स्त्री जाति का आदर्श गोस्वामी तुलसीदासजी के शब्दों में "ताड़त के अधिकारी" मात्र रह गया है। न तो वह शिक्षित होकर अपने पुरुषों से सन्तुष्ट रह सकती है, न पवित्र ही एक स्त्री के सहयोग से सन्तुष्ट रहने में समर्थ है। इसके अतिरिक्त आधुनिक समाज प्राचीन शुभ एवं अशुभ लाभकारी एवं लाभहीन सभी रुढ़ियों और संस्कारों पर कुल्हाड़ा मार रहा है। आधुनिक समाज में प्राचीन संस्कारों के लिये कोई स्थान नहीं। स्त्री अपने पति पर विश्वास नहीं कर सकती, पुत्र अपने पिता को आरोपित कर सरता है, भाई अपने भाई का सर्वनाश करने को तत्पर है। कितना कलुषित हो गया है, यह वातावरण ! आज कल का समाज इस हृदयहीन सभ्यता के गर्भ में पैदा कर केवल मद्यपान, जुआ, घेरवागमन आदि कुचेष्टाओं द्वारा नैतिक पतन की ओर जा रहा है। इतना कुस्मित होकर मनुष्य अपना आदर्श ही नहीं अपना हृदय तक गँव बैठता है।

आधुनिक समाज गगनचुम्बी अट्टालिकाओं में शयन करने वाले घनिष्ठ और धैर्यशालियों की पूँजी है, जिसको अपने धैर्य की शक्ति से इस समाज ने अपना लिया है। यह समाज हृदयहीन सैनिकों और शम्भारियों का है। समता का टोंग करने वाले प्रजातन्त्रवादी शासकों की पाव है। इस समाज में निर्धन, भाग्यहीन, दुर्बल व्यक्तियों के लिए सुई भर स्थान नहीं, इस सभ्यता में एक व्यक्ति का भला प्रकार जीवन बिताना कठिन है, यदि भाग्य एवं धैर्य समझा साथ न दे।

जिस धर्म का सुगन्ध मन्त्र ईसा ने बाइबल में, भगवान कृष्ण ने श्रीमद्भगवद्गीता में, मुहम्मद ने अपनी कुरान में, बुद्ध ने अपने त्रिपिटको में और सुकरात ने अपने अमर उपदेशों में मानव समाज को प्रदान किया, वही धर्म आज छुट चुका है, नष्ट हो चुका है, जर्जर हो चुका है, तथा पूर्णतया प्रभावहीन होगया है। वास्तव में आधुनिक समाज ने, अर्वाचीन सभ्यता ने एवं इसके विनाशकारी साधनों ने धर्म को प्रायः जर्जर बनाकर मनुष्य को निष्ठुर, अनीश्वरवादी, नास्तिक और धूर्त बना दिया है। आज धर्म का उज्ज्वल रूप तो कहीं ढूँढ़े भी नहीं मिलता। धर्म कहों, वह तो अधर्म और पापों के लिये भस्म होकर स्थान रिक्त कर गया। आज का मानव समाज इस स्थिति में पशु समान होगया है, क्योंकि—

आहार निद्रा भय मैथुनं च सामान्यमेतत्पशुभिर्नराणाम् ।

धर्मो हि ते पामधिको विशेषो, धर्मेण हीना पशुभिस्समानाः ॥

यहूस्म में महात्मा ईसा की दीप्त आत्मा, मथुरा में भगवान कृष्ण की ज्योति और भगवान बुद्ध की दिवंगत आत्मा सहसा कांप उठती होगी, अपने समाज की यह दुर्गति देखकर ! धर्म तो केवल शब्दकोष का एक शब्द मात्र रह गया है और असंख्य घातक पाप एवं दुर्विचार मानव जाति को रसातल की ओर धसीटे जा रहे हैं। निरसन्देह ऐसे भयंकर एवं दुःखद वातावरण में ईश्वर की उस अमर ज्योति की आवश्यकता है, जो सारे विश्व को, प्रत्येक मानव हृदय को जीवन का वास्तविक लक्ष्य समझावे तथा कर्त्तव्य निष्ठा से आलोकित करदे। धर्म का हास विनाश का लक्षण है, और इस आधुनिक सभ्यता का धर्म विनाश की ओर अपनी राह बना रहा है। इस युग में आधुनिक सभ्यता की किसी जीती जागती प्रतिभा से यदि पूछा जाय, तो आज के मन्दिर, मस्जिद और गिरजा तो सिनेमा संसार या कलाक्षेत्र संगीत में ही स्थित हैं।

शिक्षा और साहित्य निरसन्देह किसी भी सभ्यता के आवश्यक एवं विचारणीय अंग होते हैं। प्रसिद्ध विद्वान मैकले का कथन है कि यदि किसी समय की सभ्यता देखना चाहते हो, तो पहिले उसकी साहित्य का अवलोकन कीजिये, वही पर्याप्त है। भारतीय नोतिज्ञों और विचारकों ने भी कहा है कि साहित्य, संगीत तथा कला बिहीन मनुष्य पूँछ हीन पशु मात्र है। आधुनिक साहित्य में गीति-काव्य का तो प्रायः दिवाला है। इस सदी में कोई ऐमा साहित्यिक विश्व में नहीं हुआ जिसने विश्व साहित्य की कोई विशेष कमी को पूरी करने का सफल प्रयत्न किया हो। एक भी कवि नहीं आया जिसने कवित्व प्रतिभा को मानव समाज के लिए हितकारी साहित्य की सृष्टि की हो, एक भी लेखक गेटे, शेक्सपीयर, कालीदास के जोड़

इस अवधि की सभ्यता में न पल सकता। युगान्तरकारी साहित्य का सृजन तो आजकल के उन लेखकों से जिन्हें अंगरेजों में penny-a-liner अर्थात् इकत्री शब्द के मूल्य से लिखने वाले लेखकों से आशा ही नहीं की जा सकती। इस साहित्य संसार के भरोसे रहकर तो विश्व-साहित्य का भंडार रीता ही रह जायगा और मानव-समाज के ज्ञान-चक्षु आलोकहीन ही रह जाँयगे। आज का साहित्य थोथे, तथ्यहीन उपन्यासों से ही परिपूर्ण है। ज्ञानप्रद सामग्री कहीं न देखी जाती है। अतः यह निश्चित है कि जिस सभ्यता ने सुन्दर ज्ञानप्रद तथा युगान्तरकारी साहित्य के सृजन में योग न दिया, वह किसी भी युग में आदर की पात्र नहीं है। वह तो सन्ध्या विपरीत राह पर जा रही है। सच है—“विनाश काले विपरीत बुद्धिः”।

संगीत, चित्रकारी और अन्य कलाओं का इस युग में शोकजनक हास हो रहा है। ‘सत्य शिवं सुन्दरम्’ का आदर्श तो अनन्त एवं असीम निरादर का पात्र होगया है। संगीतज्ञ भी अधिक नहीं, कलाकार एवं चित्रकार भी श्रेष्ठ प्रतिभा के थोड़े ही हैं जैसे रवीन्द्रनाथ एवं प्रो० रॉरिक, परन्तु इन कलाओं को आदर देने वाले एवं प्रोत्साहित करने वाले कहीं नहीं—“गुन ना हैरानो गुन गाहक हैरानो है”।

आधुनिक संसार में आजकल जो विविध प्रकार के राजनैतिक संघर्ष एवं नाना प्रकार की उधेड़-धुन मेम्यावेली के सिद्धान्तवादी डिक्टेटरो द्वारा चल रही है, वह किसी से छिपी नहीं। प्रजातन्त्र शासन अब केवल टफोसला मात्र रह गया है। डिक्टेटरवाद महायुद्ध की चोत्कारों को प्रसारित कर रहा है। एक राष्ट्र अपने पड़ोसी राष्ट्र का सर्वनाश करने पर तुल रहा है। ऐसी अवस्थाओं में “बसुधैव कुटुम्बकम्” का देवी आदर्श कहीं तक सकल हो सकता है?

आधुनिक शिक्षा भी अनेक सामाजिक रोगों की जड़ है। विशेषतया उस विज्ञान ने जिसने मानव-समाज के उपकार के लिए अनेक सुन्दर साधनों की सृष्टि की, वही विज्ञान आज शस्त्राकरण की प्रोत्साहित करने पर तुला हुआ है और इस सभ्यता की भविष्य के भीषण सर्वनाश की ओर फैल रहा है। आज का समाज दुर्बलो, निधेनों और ये-उस भूरे मरने वाले असंख्य प्राणियों की संभाव्यकारी कष्ट-गाथाओं और लोमहर्षक कण-क्रन्दन का एक नारक-मात्र है।

ऐसी सभ्यता जो मनुष्य के सर्वनाश, धर्म की हत्या, हृदय के लोप, समाज की निर्धनता, साहित्य का दिवानियापन तथा आदर्श की होनता की एकमात्र जड़ है, नारा के अनिश्चित किसी ओर नहीं जा रहा है।

“असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योऽमामृतं गमय !”

स्त्री-शिक्षा का महत्त्व

[ले०—श्री प्रो० देवर्जनन्दन शर्मा, एम० ए०, एलएल० बी०]

“The test of civilization is the estimate of woman”

G. W. Curtis

किसी जाति की सभ्यता का यदि परीक्षण करना है तो देखना चाहिये कि उसमें स्त्रियों का क्या स्थान है। जिस देश में पुरुष ही अविद्या के अन्धकार में बिलीन हों वहाँ स्त्रियों की क्या दशा होगी, यह जानना कठिन नहीं। सन् १९२१ की गणना के अनुसार पुरुषों में केवल १४ प्रति शत ही साक्षर हैं, और स्त्रियाँ प्रति सैकड़ा २। टाइम्स की ‘इयर-बुक’ (१९२१) के अनुसार भारत में ५ वर्ष से अधिक अवस्थावाले पुरुष तो प्रति सहस्र १३९ साक्षर हैं और स्त्रियाँ प्रति सहस्र २१। यह है आर्य्यावर्त्त की नारियों का विद्याविलास ! यह है प्राचीनता के अभिमानों भारतवर्ष की लड़नाओं का मानसिक अस्थान ! यह है भारतीय सभ्यता का दिग्दर्शन ! !

किन्तु कहा जाता है कि स्त्री-शिक्षा की प्रगति सन्तोषजनक है। गत दश वर्षों में पाठशालाओं में जाने वाली कन्याओं की संख्या बहुत बढ़ गई है। पर यदि इस संख्या का जनसंख्या में वृद्धि के साथ मिलान किया जाये तो ज्ञात होगा कि आज भारतवर्ष में पढ़े-लिखे स्त्री-पुरुष प्रतिशत उत्तम नहीं हैं, जितने दश वर्ष पूर्व थे। क्या इससे अधिक शोचनीय अवस्था हो सकती है ? क्या यह शिक्षा में उन्नति है अथवा अवनति ?

शिक्षा की इतनी कमी होने पर भी आजकल चारों ओर से शिक्षा पर आक्षेप हाने लगा है। क्या इस समय का यह आक्षेप शिक्षा की प्रगति को ठेस न लगायेगा ? क्या स्त्री-शिक्षा उस अवस्था को पहुँच गई है कि उस पर मत स्थिर किया जासके ? भूखे के लिये इस बात का तर्क-वितर्क करना कि कौन से पदार्थ में पौष्टिकदृश अधिक है क्योंकि बल व्यर्थ प्रयास न होगा ? उसे तो खाने को कुछ चाहिए। जब खाना मिलने लगेगा तक उसे तुलना करने और भोजन-सामग्री में संशोधन करने का अवसर मिल सकेगा। यही दशा स्त्री-शिक्षा की है। अभी तो आवश्यकता इस बात की है कि स्त्रियों में साक्षरता की वृद्धि हो, उन्हें विद्या के प्रकाश में देखने का अवसर मिले। तभी तो हम गौरव के साथ कह सकेंगे:—

“यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः”

स्त्रियों की मानसिक क्षुधा के प्रति उदासीन रहना, उनके विद्या-प्राप्ति के अधिकार को कुचलना, भारतीय संस्कृति के अनुरूप नहीं है। यदि यहाँ पर पुनः एक बार मार्गी और मैत्रेयी को जन्म देना है, तो इसमें सन्देह नहीं, यहाँ की प्रत्येक कन्या को शिक्षित किया जाना चाहिए।

किन्तु इसमें भी सन्देह नहीं कि आजकल की थोड़ी-बहुत पढ़ी लिखी स्त्रियों में अवश्य कुछ म्वन्द्यता के भाव उत्पन्न होगये हैं। अरश्य ही आजकल की पठित स्त्रियाँ आन्दोलनों द्वारा अपने साम्प्रतिक तथा सामाजिक अधिकार चाहती हैं। फट्टरबादी कहते हैं कि पुरुषों के विरुद्ध स्त्रियों के यह आन्दोलन भारतीय ललनाओं को शोभा नहीं देते। किन्तु सुधारकों का विचार है कि यह जागृति के चिह्न हैं। उर के प्रकोप में निर्मलता का उतना अनुभव नहीं होता जितना कि उर शान्त होने पर। यात यह है कि शताब्दियों से पुरुष स्त्रियों के प्रति इतने कठोर बर्ताव करते आये हैं कि आज उन्हें अपने विरुद्ध कुछ भी सुनना अच्छा नहीं लगता। किन्तु यह तो समय की पुरार है, इस युग का सन्देश है। जहाँ जहाँ अनधिकार चेष्टायें होंगी, वहाँ कम से कम उंगली तो अवश्य ही उठाई जायगी। सहयोग की भित्ति प्रेम और सहानुभूति की शिला पर होनी चाहिए, न कि पारायिक पल तथा परस्परगत रुढ़ियों पर।

परन्तु यह स्मरण रहना चाहिए कि स्त्रियों की शिक्षा उन्हें पुरुषों का प्रतिद्वन्द्वी न बना दे। प्रसिद्ध लेखक रस्किन ने कहा है—“The one completes the other” अर्थात् स्त्री पुरुष एक दूसरे के सहायक हैं। अतः स्त्री-शिक्षा द्वारा स्त्रियों के नैसर्गिक गुणों का प्रभुत्वित करना चाहिए। उनकी शिक्षा में पुरुष के विरुद्ध विष न मिलना चाहिए; क्योंकि महाकवि मिल्टन के अनुसार—

“For contemplation he and valour formed,
For softness she and sweet attractive grace,
He in God only, she for God in him.”

दोनों मिनकर पूर्ण मनुष्य की पूर्ति करते हैं, उनमें विरोध पैदा ? राधाकृष्ण, मीताराम आदि वास्त्यांश इमी और संकेत करते हैं। अतः पूर्ण राष्ट्र-निर्माण में स्त्री और पुरुष, दोनों की शिक्षा की आवश्यकता है। किन्तु ऐसा न हो कि पुरुष साधर हों और स्त्री गिरधर और न यही हो कि स्त्री-पुरुष दोनों ही शिक्षा के एक में भौंचे में टले हों।

दुर्भाग्य से पश्चिमीय शिक्षा-पद्धति कुछ अंश में इस बात को विस्मरण किये हुए है। इसीलिए डाक्टर सन-यात ने कहा था, “हमें पश्चिम का विज्ञान अवश्य ग्रहण करना चाहिये, परन्तु वह भी उध कोटि का। फिर भी पुनरुद्धार के लिए हमें अपने ही पुरातन ज्ञान तथा नैतिकता का पालन करना चाहिए। बाहर से आनेवाली संस्कृति को ग्रहण कर अपनी सदियों पुरानी संस्कृति को त्याग देना सरासर भूल होगी”। महात्मा गान्धी ने भी कहा है:—“We would do well not to be carried away by the glamour of the material splendour that comes to us from over the Indian Ocean. All is not gold that glitters” अर्थात् हमें पश्चिम की भौतिक छटा पर मुग्ध न हो जाना चाहिए, प्रत्येक चमकीली वस्तु स्वर्ण नहीं होती। अतः आवश्यक है कि कन्या पाठशालाओं की व्यवस्था सार्वजनिक कुशल हाथों में हो और पाठ्यक्रम में उदार धार्मिक शिक्षा तथा प्राचीन संस्कृति परिचायक कथायें, आख्यायिकायें तथा काव्य का भी समावेश हो। फलस्वरूप भारत पश्चिमीय विज्ञान और स्वतंत्रता की जमना और प्राची की सन्तोष और त्याग की गङ्गा का शुभ सङ्गम बन जायगा ! कितना सुन्दर सम्मिलन होमा !!

जापान ने अपनी महिलाओं के समक्ष “अच्छी पत्नी और बुद्धिमती माता” का सुन्दर और उदात्त दर्श रखा था, यद्यपि उसकी औद्योगिक प्रगति तथा राजनीतिक उथल-पुथल के प्रचण्ड झकोरों के सामने वह ठहर न सका। किन्तु भारत को यह आदर्श किसी भी अवस्था में अपने सामने से ओझल न होने देना चाहिए। विदुषी माता का स्थान भारतीय संस्कृति में बहुत ऊँचा है। मनु महाराज करते हैं:—

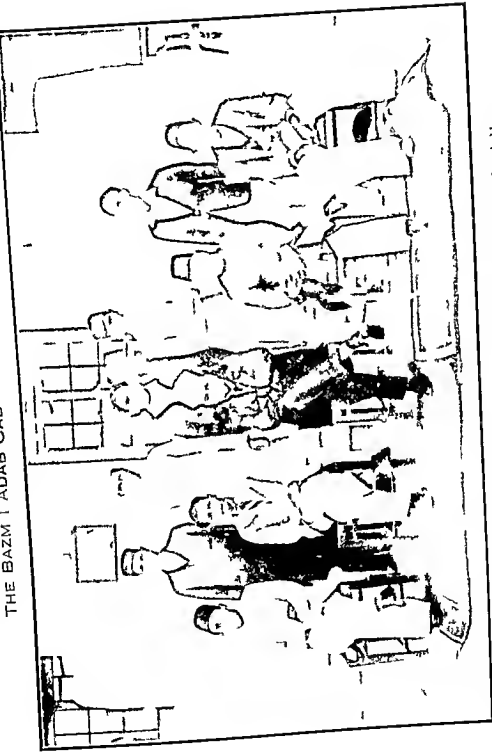
उपाध्यायान्दशार्च्य आचार्याणां शतं पिता ।

सहस्रं तु पितृन्माता गौरवेणातिरिच्यते ॥

अर्थात्—उपाध्याय से दशगुना आचार्य का, आचार्य से सौ गुना पिता का और पिता से सहस्र गुना माता का गौरव है। श्री बैल्लू (H. Ballou) का कितना सुन्दर कथन है—“Education commences at the mother's knee and every word spoken in the hearing of little children tends towards the formation of character” अर्थात्—शिक्षा माता की गोद से आरम्भ होती है और मे पड़ता है, उसके आचार का निर्माण करता है। शतपथ ब्राह्मण में पितृमानाचार्यवान् पुरुषो वेद—अर्थात् पूर्ण विद्वान् वही बन सकता है शिक्षण माता द्वारा होकर पुनः पिता द्वारा हुआ हो तथा आचार्य से

अतः न केवल गृहस्थ की सुविधा, शान्ति और सुख के लिए वरन् राष्ट्र-निर्माण के लिए स्त्री-शिक्षा के पाठ्यक्रम में श्रेष्ठ माता बनाने का अंश अवश्य होना चाहिये। माता त्याग का रूप है। बिना प्रमाद और आलस्य को तिलांजलि दिये, बिना त्याग का आश्रय लिए, कोई माता शिशु-पालन-जैसे कष्टसाध्य कार्य में सफलता नहीं हो सकती। इसीलिए तो इन भावों के अभाव के कारण आजकल कन्यायें अविवाहित रहना पसन्द करती हैं। परन्तु वह भूलती हैं कि शिशु के रूप में और उसके द्वारा वह मानवता के लिये अपने आपको बलिदान कर देती हैं। अतः कन्या-पाठशालाओं में कन्याओं का आचार-निर्माण त्याग की भित्ति पर होना चाहिए। दुःख है कि कुछ अंशों में हमारी कन्यायें नम्रता के स्थान में अहंकार, सादगी के स्थान में बाह्याढम्बर, त्याग के स्थान में प्रमाद और स्वायें तथा वैवाहिक सुख के स्थान में आर्थिक स्वतन्त्रता का पाठ पढ़ने लगी हैं। अतः आवश्यक है कि हमारे शिक्षा-नायक व्याख्यान, पुस्तक तथा उदाहरण द्वारा इस प्रकार की मनोवृत्ति का जितना शीघ्र संशोधन कर सकें उतना ही देश के लिए कल्याणकारी होगा।





Standing (l to r) — 1. sk r N ran Ham l n l h n M en l l uma Far r Rel man Jamel l l n
 Cha ra (lef to r) — 1. az l l n a t Secretar) M l t Q ira u l al l l an (Sec e ar) l r nc pal l Se ba lr
 l r n a l e d n) M d N Kl an T ea ur)



غزل

سید معین الدین حسن تھڑا ایر دبی اے اجیر

کیا کہتے دل نواز مئی اعجب زیار کو فروسِ حسن کر دیا اجڑے دیار کو
 اللہ سے بزمِ ناز کی سحر آفرینیاں دل سے نکال پھینکا حرم کے وقار کو
 او وعدہ کمرے کے بھولنے والے بتائے جا کیونکر گزارتے ہیں شبِ انتظار کو
 شرمندہ روزِ حشر نہ ہونا پڑے کہیں دوزخ میں ڈال دو دلِ حشرِ شعار کو
 کیا ابتداءے عشق یہی تھی کہ کھو چکے دل سے متاعِ صبر و سکون و قرار کو

اُف فرط انبساط تصور کہ اے حسن
 بھولا ہوا ہوں گردشِ لیلِ بہار کو

غزل

انوار احمد غزنوی تھرڈ ایر انٹرنیشنل کالج امیر

تم شوق ہو اس دل کا دل شوق کی دینا ہے
میں محو تجلی ہوں، حیرت میں وہ ڈوبے ہیں
معصوم نگاہوں سے دیکھنے کو کوئی ٹھیکو
میں ان کو بھلا دیکھوں حسرت بھری آنکھوں
فردوس کے نطائے سب میری نظر تک ہیں
پھر درد اٹھا دل میں۔ پھر یاد کوئی آیا
مجھ پر ہی نہیں۔ میری وحشت کی گراں باری
دن کا لے نہیں کٹتے ہمیں رنجت کے
آنسو جسے کہتے ہو ماتم ہے وہ اس دل کا
تقدیر بگڑ بیٹھی تدبیر نہ اس آئی
او باعث بربادی تجھے میری ہستی ہے
ہستی جسے کہتے ہیں وہ ہوش کا عالم ہے
بتائی الفت کو جب جمع کیا میں نے
تم وجہ ہو ہستی کی میں وجہ ہوں محشر کی

تم دل میں سما جاؤ یہ دل کی تمت ہے
دونوں میں ہے بیہوشی کیا خوب تھا ہے
پھر میرا نہیں ذمہ یہ حشر ہے یا کیا ہے
یہ تو نہیں ہو سکتا یہ رشک نشت ہے
اوجھن! تجھے سمجھا، نظروں کا تو دم کا ہے
پھر مجمع حسرت نے یارب مجھے گھیرا ہے
جدورہ جہاں میں سے سکتے ہیں وہ ڈوبے
حسرت کا دہواں نیکر ہر رانٹ نکلتا ہے
تم دل جسے کہتے ہو حسرت کا جنازہ ہے
بن بن کے بگڑ جاتے وہ میرا ضیاء ہے
بن جاتا ہوں میں اتنا تو جتنا مٹا ہے
دینا جسے کہتے ہیں وہ وسم کی دینا ہے
حسرت کی پکار اٹھی یہ دل کا دوا ہے
جو تم ہو وہی میں ہوں پھر وجہ کوئی کیا ہے

جیسے بھی ہو دینا کے دکھ درو میں خوش ہونا
اے غزنوی اپنا تو میں یہی سلیقا ہے

طاری ہو کہ گارڈس کے جوتوں اور دل کی دھڑکن کی آواز کے علاوہ کچھ سنائی نہ دیتا تھا۔

تھوڑی دیر کے بعد دوسرا گھنٹہ بجا اور امتحان کے پرچے تقسیم ہونے لگے۔ عجیب بيم درجہ کا نظر تھا کاش یہیں امتحان آخرت یعنی روز جزا کی کشاکش اور سرسبکی کا اس نقلی امتحان سے اندازہ ہو جاتا! پھر کیا تھا سرسوتی کا ہر ایک پرستار قلم و دوبات کی پوجا میں مصروف ہو گیا۔ مگر بعض ایسے خوف زدہ اور ہراساں ہو گئے تھے کہ نڈل قابو میں رہا تھا اور نہ ہاتھ وہ سوالات جو وہ صحیح حل بھی کر سکتے تھے غلط کرنے لگے وقت اڑا جا رہا تھا ایک گھنٹہ گزرا دوسرا ختم ہوا اور تیسرا بھی ختم ہونے کو آیا گارڈس (do not move) کی چل پھر پہلے سے زیادہ تیز ہونے لگی، سرسوتی کے پرستاروں نے قلم کی رفتار سے موثر کومات کرنا شروع کیا مگر وقت کی رفتار اس سے بھی تیز ہے تھوڑی دیر میں (minutes move) کی دھڑکاش آوازیں آنے لگیں آخر یہ پانچ منٹ بھی ختم ہوئے گھنٹہ بجا اور سرسوتی کے پجاری اپنی پوجا بند کرنے میں مجبور ہوئے۔

آخر بادل ناخواستہ ہال سے نکلے اور ایک دوسرے سے پوچھنے لگے نہ ستر تم نے پرچہ کیا کیا؟ کوئی کہتا تھا "کیا تو اچھا ہے" اور کوئی جواب دیتا تھا "میرا تو پانچواں سوال رہ گیا اور تیسرے سوال کا جواب پورا نہ ہو سکا" اس پوچھ گچھ میں بھی اپنی اپنی فکر دامگیر تھی نفسی نفسی کا عالم تھا کاش آج کا یہ منظر دیکھ کر ہیں اصلی نفسی کا منظر جو یقینی کل یعنی حشر کے دن سامنے آئے والا ہے یا در ہے تو ہم روحانیت کا خون ناحق نہ کریں!

آج کا پرچہ تو ہم نے خوب کر لیا تھا اس لئے اس گفتگو کے بعد گھر کی یاد آئی مگر معاذ دوسرے پرچہ کی تیاری نے دماغ پر ایسا چھاپا مارا کہ ہمارے رفیق باتیسکل پر چڑھ کر گھر کی طرف پلکے، اس طرح صبح امتحان یعنی قیامت صغریٰ کا خاتمہ ہوا، کاش قیامت کبریٰ کا خاتمہ بھی یوں ہی بخیر ہو جائے اور یہی ہر کہہ نجات لجاتے

میں تو عامی ہوں نہ کہ تاجو گنہ کیا کرتا

آج ہے روز جزا جو ترے شایاں ہو کر!

احمد سعید خاں

فرستہ ایڈریس گورنمنٹ کالج امیر

آج بھی بہت سے لڑکے خاموشی سے دعا مانگ رہے تھے کوئی "ک۔ہ۔ی۔ع۔ص" کے
وظیفہ کا وزو کر رہا تھا۔ کوئی گھبرا گھبرا کر "نصر من التذخ قریب" پڑھتا جاتا تھا۔ کوئی مہاراج کرشن کا
نام بار بار جپ رہا تھا اور کوئی "سری سروسستی دیا کر" کی پڑھتا کر رہا تھا۔ الغرض ایک عجیب
عبرت انگیز سماں تھا۔ مقام عبرت ہے کہ فانی انسان فانی دنیا کے لئے کتنے جتن کرتا ہے اگر کبھی
باقی رہنے والی ذات کو یاد بھی کرتا ہے تو اسی فانی کے لئے کاش اس ظلم و جہول کو اتنی سمجھ
آجائے کہ ۷

دنیا کو دنی سرائے فانی سمجھ ہر چیز یہاں کی آنی جانی سمجھ

اس وقت تک تقریباً تمام تارے نظروں سے اوجھل ہو چکے تھے۔ شفق بھی خون آرزو کا اشارہ
کر کے روپوش ہو چکی تھی اور فلک پر خاق مجازی یعنی سورج اپنے رخ پر نور سے اُفق کی
نقاب اٹھا کر شب کے پردہ کی ناریکی کو چاک کر چکا تھا کہ پرستان تہذیب مغربی کی دلدادہ
مشرقی پریوں کی موٹریں اور تانگے آنے شروع ہوئے۔ ان کا ورود اس نفسی نفسی کے عالم
میں بھی عام طور سے خالی از دلچسپی نہیں ہوتا مگر آج سرسوتی کے شیداؤں میں بجز معدودے
چند کے عام مجمع نے نظر اٹھا کر بھی نہ دیکھا۔ اور سعدی کے اس شعر کی تصدیق ہو گئی ۷
چنانچہ طحطا لے شد اندر دمشق کیا ران فراموش کرد عشق

غرض تھوڑی دیر کے بعد کھاک کی سوئی ساڑھے چھ پر پہنچی اور قسمت کے فیصلہ کی طرح گھنٹہ کی صدا
کانوں میں پہنچی ہال کا دروازہ کھلا اور لڑکے ہاتھوں سے کاغذ پھینک اور کتابوں کو ادھر ادھر
ڈال افتاں و خیزاں ہال میں داخل ہوئے۔ ہال اتنا ادنیٰ اور لمبا چوڑا تھا کہ دیکھ کر دل میں خوف
چھایا تھا۔ دل کی دھڑکن برق کی تڑپ کو مات کر رہی تھی۔ سرسوتی کے پرستار اپنی اپنی جگہ تلاش
کرنے میں عجیب سرسبکی سے مصروف تھے اور گارڈس (Gardes) کی ہوشربا آواز سے
(Offle your seats) رہے رہے ہوش بھی باختہ ہو رہے تھے۔ تھوڑی دیر کی بعد جب
میں لڑکوں نے اپنی مخصوص جگہیں تلاش کر لیں۔ اور ہر ایک اپنی اپنی جگہ بیٹھ گیا اور خاموشی کا ایسا عالم

ساتھ بند کیا اور کچھ زہر مار کر کے امتحان کے مرکز (Chemist) کی طرف روانہ ہوتے۔
اب صبح صادق کا وقت تھا۔ خوش الحان پرندے صبح کی آمد کی خوشی میں چہک چہک کر صانع عالم کی حمد
گاہے تھے۔ ٹھنڈی ٹھنڈی ہوا اپنے نازک اور فرحت بخش جھوکوں سے درختوں کو نغمہ توحید سا کر و جہد
میں لا رہی تھی، بہار کا زمانہ تھا، بہت گل جہاں و نسیم کے تحت روناں پر گلشن پر بہار سے نکل کر عالم کو
معطر کر رہی تھی۔ چاند کا پر نور چہرہ نظروں سے اوجھل ہو چکا تھا اور نور شفق رفتہ رفتہ ستاروں کو صحن
آسمان سے اس طرح غائب کر رہا تھا جیسے کوئی باغیاں باغ کی کھاریوں سے پھول چن رہا ہو۔
یہ خوشگوار اور فرحت بخش سماں ایسا تھا کہ مردہ بھی جی اُٹھے مگر غم کی دیوی کے شہیداؤں کو
اپنی خبر کب تھی کہ بہار کی خبر ہوتی۔ وہ اپنے کعبہ مقصود کی طرف زبان حال سے یہ کہتے ہوئے بڑے
چلے جا رہے تھے ۵

مرنے میں ہم تو چہرہ رنگین یار پر کیا کام ہو لاکھ چن ہو بہار پر
الغرض میں اور میری طرح بہت سے اسیران امتحان دس منٹ تک بصد غفلت دہراں سائیکل
دوڑا کر گورنمنٹ اسکول تک پہنچے۔ مگر چونکہ پہلے روز ہال کا دروازہ ساڑھے چھ بجے سے قبل نہ کھلا
اس لئے ہال کے باہر ہی ٹھہرنا پڑا۔ یہاں بھی بہت سے نوگرفار کتابوں کی ورق گردانی کر رہے
تھے۔ اور کوئی عالم بیم و امید میں خاموش کھڑے تھے۔ الغرض سب کا دل دھڑک رہا تھا۔ ہاتھ
پاؤں پھول رہے تھے اور ہر ایک دماغ پر یہ خیال طاری تھا کہ آج سال بھر کی محنت کا فیصلہ
ہے۔ عقل رسا یہ راستے پیش کر رہی تھی کہ جو کچھ آج نکھا جائے گا اُسی پر ممتحنوں کی سبزی نسل گشت
لگا کر بیسیوں کی مرزق تنہا کو سرسبز کر دے گی اور سیکڑوں کا بیوں پر سنیل آگ کی طرح خطا ناری
کھینچ کر لہبا کے گشت آرزو کو جلا کر خاک سیاہ کر دے گی۔ آج کی ناکا میابی سیکڑوں کی کشتی امید
کو ناکامی کے غرق خاک سمندر میں ڈبو دے گی۔

یہ مشاہدہ ہے کہ خدا برے ہی وقت پر زیادہ یاد آتا ہے ۵
دل کو ٹونا جو غموں نے تو خدا یاد آیا قدر اس گھر کی بڑی اور بھی ویراں ہو کر

صبح امتحان

—————

لیلائے شب کے دراز گیسو ابھی سلجھنے نہ پائے تھے، چاند کی دیوئی رُخ روشن سے ہمزنیہ پاش تھی۔ صبح کا ذب کا وقت تھا کہ امتحان کے دیو نے فکر نے بستر آسم سے چڑھ کیا۔ اسیران ہم و جا یعنی امتحان کے گورک و مہندے میں مبتلا ہوئے۔ طلبہ نے منہ ہاتھ دوہوئے اور جو بھول کر بھی امتحان حقیقی کے دربار میں حاضری کے نادہی نہ تھے اپنے معبود کو سجدے کئے اور گورک بکر صدق: دل سے دعا کا میابی و کمرانی مانگنے لگے ۵

خلق کے راز سے ہوئے عالم کے ٹکراتے تھے : آئے دربار خدایں ہاتھ پھیلاتے ہوئے کوئی مند گیا اور کوئی مسجد میں چند ایسے غافل بھی تھے کہ جنہوں نے اس آڑے وقت میں بھی امتحان حقیقی کو بظاہر نماز و سجدے سے یاد کرنا عذرت وضع سمجھا مگر ان کے دل دھڑک دھڑک کر اُسی غافل و غلام کی طرف بار بار رجعت ہو کر زبان حال کہ اٹھتے تھے ۶
 ۷ آج ہے روز ہزا جز ترے شایاں ہو کر آ

اس دعا اور التجا کے بعد سرگردان امتحان کتابوں کی ورق گردانی میں مشغول ہوئے جن کا مطالعہ آج کے سال بھر سے نہ کرتے رہے تھے کبھی یہ خیال ہوتا تھا کہ یہ سبق ضروری ہے اسے دیکھنا چاہتے اور کبھی کسی سطر پر نظر جمی جاتی تھی کہ اس کی تشریح امتحان میں آیا چاہتا ہے ایک کتاب کے بعد دوسری اور دوسری کے بعد تیسری کا خیال آتا تھا بجائے نصیبوں بٹا کس کس کو دیکھتے ہیوم: اس اور وفیر فکر سے سروبال و خوش بود رہا تھا کبھی محرمی کی طرف نظر تھی اور کبھی تہذیب کے ورق پر۔ جتنا وقت ورق گردانی اور صفحات کتاب پر سرسری نظر ثانی کے لئے مل سکا وہ قیمت تھا۔ الغرض جب وقت نے اجازت دی تو کتابوں کو بادل ناخو استہ ایک ٹھنڈے سانس کے

ان کی مزاحیہ نگاری کا معیار ضرور پست ہو گیا ہے۔ مصنوعی ظرفیت ایسی مزاحیہ نگاری لازمی نتیجہ ہے اور یہ دونوں صاحبان کے مضامین میں بکثرت پائی جاتی ہے۔ شوکت تھانوی کے یہاں زبان کا زیادہ خیال رکھا جاتا ہے اور پلاٹ کا کم پلاٹ کو غیر فطرتی اور عجیب و غریب نہیں بنایا جاتا اور واقعات سے مزاح کم پیدا کیا جاتا ہے۔ اس لئے وہ عظیم بیگ چغتائی سے کہیں زیادہ کم ہیں شوکت تھانوی کے چار نمبر سے اس وقت تک شائع ہو چکے ہیں۔ یعنی موج تبسم، بحر تبسم، سیلاب تبسم اور طوفان تبسم۔ ان میں معیاری مضامین بہت کم ہیں۔ لیکن جو کچھ ہیں وہ کافی اچھے اور کامیاب ہیں۔ مثال کے طور پر ہم ان مضامین کا نام لے سکتے ہیں (۱) دوست (۲) مطلب (۳) بہان (۴) مٹھو بیٹے (۵) چائے وغیرہ وغیرہ

(۷) آثار موزی اور چغتائی کی تصانیف کی تعداد تقریباً برابر ہے یا زیادہ مرزا عظیم بیگ چغتائی سے زیادہ ایک دو کا فرق ہو گا لیکن دونوں کی مزاحیہ نگاری بالکل مختلف ہے اس لئے دونوں کا مقابلہ نہیں کیا جاسکتا واقعات سے ظرفیت پیدا کرنے میں چغتائی اپنی نظیر نہیں رکھتے۔ اور اگر یہی اعلیٰ مزاح کا معیار ہو تا تو چغتائی سب سے آگے جاتے خود چغتائی اپنی مزاحیہ نگاری کے متعلق ایک جگہ لکھتے ہیں ”میری مزاحیہ نگاری کا دار و مدار صرف پلاٹ پر ہے“ اس میں کچھ شبہ نہیں کہ پلاٹ ایک سے ایک انوکھا نہیں سو جھتا ہے اور پڑھنے والا خواہ مخواہ ہنسنے پر مجبور ہو جاتا ہے۔ آپ کے مضامین ”ممتحن کا پان“ ”ٹیلیفون“ اور ”پٹی“ وغیرہ میرے اس خیال کی ترجمانی کرتے ہیں، کوئی رک پلاٹ جس ہندوستانی معاشرت کی تصویر کھینچتا ہے وہ موجودہ زمانہ کی تو ہے نہیں۔ لیکن ہے اگلی صدی میں یہ حالت ہو جائے (۸) اٹھو ٹھی کی مصیبت“ میں بھی یہی نقص ہے ہر سالہ کے فہرست مضامین میں اپنا نام دیکھنا خواہ کتنا ہی دل خوش کن کیوں نہ ہو لیکن کامیاب مضمون نگاری کے لئے زہر کا حکم رکھتا ہے جب تک عظیم بیگ چغتائی لکھنا کم نہ کریں گے اور زبان کی غلطیاں دور نہ کریں گے کامیابی مشکل ہے۔

محمد مبشر علی صدیقی بدایونی (ایکس اسٹوڈینٹ)

طبقہ سے کافی خرچ تخمین حاصل کر چکا ہے۔ آپ کے چند مضامین یہ ہیں:- (۱) ڈاکٹر نذیر احمد کی کہانی (۲) ہم اور ہمارا امتحان (۳) پرائمری اور مڈل اسکول کی سرسراہٹیں۔ وغیرہ: دہلی کا مشاعرہ اور ”بہادر شاہ ظفر اور پھولوں والی کی سیر“ خود آپ اپنا جواب ہیں اور کسی مزید تعارف کے محتاج نہیں:-

(۴) سلطان حیدر جوش کے مضامین بھی غیر معمولی واقعات اور خلاف فطرت سلطان حیدر جوش پلاٹ سے پاک ہوتے ہیں۔ لیکن پھر بھی انہیں فرحت الشدیک کے مضامین کی سی نہ چاشنی ہوتی ہے اور نہ پطرس کی سی صفائی زبان۔ تاہم آپ کے مزاحیہ مضامین کسی حد تک معیاری ضرور ہوتے ہیں۔

(۵) ملا صاحب کی اولین کوشش یہ ہوتی ہے کہ زیادہ سے زیادہ کتابیں تصنیف ملازموزی کی جائیں۔ خواہ وہ مجار پر پوری اتریں یا نہ اتریں۔ چنانچہ ملا صاحب اس وقت تمام مزاحیہ نگاروں میں (مرزا غلام بیگ چغتائی کو چھوڑ کر) سب سے زیادہ تصانیف کے مالک ہیں میرا ذاتی خیال یہ ہے کہ ملا صاحب فراموشی مضامین لکھنا اپنی ایک بڑی کامیابی تصور کرتے ہیں۔ اور اسی لئے ان کے یہاں بھرتی کے مضامین بہت زیادہ ہیں۔ ملا صاحب اگر تمام کتابوں کا معیاری انتخاب از سر نو شائع کیا جائے تو غالباً تمام حجم کے ایک تہائی کے برابر ہو سکتا ہے۔ اردو کے ملا صاحب موجود ہیں بعض الفاظ اور فقرے تقریباً ہر ایک مضمون میں جوں کے توں دہرا دیئے جاتے ہیں۔ اور یہ ایک ایسی کمزوری ہے جس سے پیچھا چھڑانا ملا صاحب کے لئے ناممکن نہیں تو مشکل ضرور ہے۔ تاہم کہیں کہیں معیاری مضامین ملتے ہیں جو کہ غنیمت ہیں، آپ کی تصانیف میں سے عمدت ذات، زندگی، اور صبح لطافت کسی قدر بہتر ہیں۔

(۶) شوکت تھانوی اور غلام بیگ چغتائی اگر لکھنا کم کر دیں تو ان کے لئے ترقی کا میلان زیادہ وسیع ہے۔ ہر سال کے خاص نمبر اور عام نمبر کے لئے لکھنا دونوں صاحبان کا طرز امتیاز ہے بہت ممکن ہے ایسا کرنے سے وہ زیادہ مشہور ہو گئے ہوں لیکن ہمارے خیال میں

اور آپ اس سے بالکل بے خبر ہیں۔ اسرافٹا کی بندش اور جلوں کی چستی مستزاد ہے۔ لیکن جہاں آپ نے پلاٹ کو غیر معمولی اہمیت دیدی ہے، زبان کی صفائی کم ہو جاتی ہے اور مصنوعی ظرافت شروع ہو جاتی ہے۔ یہی آپ کا کمزور پہلو ہے لیکن اگر مضامین اس قسم سے پاک ہیں۔ میں ان کی مشہور کتاب ”پطرس کے مضامین“ کو اس وجہ سے زیادہ پسند کرتا ہوں کہ اس میں بھرتی کے مضامین کو جگہ نہیں دی گئی ہے۔ اور زیادہ تر معیاری مضامین درج کئے گئے ہیں۔ اردو میں اس قسم کی معیاری کتابوں کی بہت کمی ہے، اردو مضمون نگار زیادہ تر اس بات کی کوشش کرتے ہیں کہ سب مضامین کتاب میں درج ہو جائیں۔ خواہ وہ معیار پر پورے اترے یا نہ اتریں۔ ملا موزی نے تو اپنی کتاب ”شادی“ میں عزیزوں اور دوستوں کے سہرے تک شامل کر دیے ہیں۔ اور آخری سہرے تو خاص طور پر جاذب نظر ہے ممکن ہے ملا صاحب کو اس سہرے کے شامل کرنے میں خاص مسرت حاصل ہوئی ہو لیکن یہیں تو اردو شاعری کو ذبح ہوتے دیکھ کر عبرت آتی ہے پطرس کے مضامین پڑھتے وقت ہونٹوں پر ایک خفیف سا تبسم یا ایک خوشگوار مسکراہٹ رکھا ہوا جاتی ہے۔ زبان کی شگفتگی اور صفائی قدم قدم پر ملتی ہے۔ پلاٹ کی خوبی کو بھی بات سے نہیں جانے دیا ہے غرض کہ پطرس کے مضامین معیاری ظرافت کا اچھا نمونہ ہیں۔ آپ کے چند معیاری مضامین یہ ہیں: (۱) مرید پور کا پیر (۲) بچے (۳) ہوٹل میں پڑھنا (۴) بائیسکل وغیرہ وغیرہ۔

(۳) معلوم ہوتا ہے فرحت صاحب نے آج کل لکھا بہت کم کر دیا
 مرزا فرحت اللہ ریگ دھلوی ہے پھر بھی جو مضامین آپ نے اب تک لکھے ہیں وہ بہت کافی ہیں اور آپ کی جگہ اردو مزاحیہ نگاروں میں کافی بلند اور مستقل ہے فرحت صاحب کے مضامین اردو مزاحیہ نگاری کی صحیح ترجمانی کرتے ہیں۔ دہلی کی پاک و شستہ زبان اور پلاٹ کی دلچسپی اور رنگینی آپ کی مزاحیہ نگاری کی چند خصوصیتیں ہیں۔ فرحت صاحب بھرتی کے مضامین بہت کم لکھتے ہیں۔ اور انکا اپنا ایک مستقل معیار ہے آپ کے مضامین کا مجموعہ ”مضامین فرحت“ اردو

(۱) واقعات سے جو ظرافت پیدا کی جائے گی ایک حد تک ناکامیاب رہیگی۔

رشید احمد صدیقی خواہ مخواہ پلاٹ کو عجیب و غریب اور غیر فطرتی بنا کر ظرافت پیدا کرنا مزاحیہ نگاری اور زبان دونوں کا خون کمر ہے اس کے برعکس الفاظ کی بندش اور زبان کی چاشنی سے جو ظرافت پیدا کی جائے گی وہ ایک بڑی حد تک کامیاب رہے گی۔ اس کا یہ مطلب نہیں کہ پلاٹ کا بالکل خیال نہ رکھا جائے اور اُسے مہمل بنا دیا جائے بلکہ زبان کو پلاٹ پر مزاحیہ نگاری میں مقدم رکھنا چاہئے اگر پلاٹ کمزور اور ابلود ہے اور زبان کی چاشنی موجود ہے تو وہ مضمون ایک ایسی عمارت ہے کہ جو نہایت پختہ تیار کی گئی ہے اور جس کی بنیادیں بھی مضبوط ہیں لیکن ظاہری صورت ایسی لپست اور خراب ہے کہ زیادہ غصہ تک اسے دیکھنے کو جی نہیں چاہتا اور وہاں سے جلد چلے جانے کو اچھا سمجھا جاتا ہے اس کے برعکس اگر پلاٹ نہایت شاندار اور رنگین ہے لیکن زبان کی خوبی کو پس پشت ڈال دیا گیا ہے تو یہ عمارت دیکھنے میں تو بہت شاندار اور خوبصورت معلوم ہوتی ہے اور یہ جی چاہتا ہے کہ گھنٹوں اسی کو دیکھتے رہو۔ لیکن بادرصر کے دو جھونکے بھی اس کو بغیر فنا کئے ہوئے نہ چھوڑیں گے۔ اور اگر پلاٹ اور زبان دونوں کامیاب ہیں تو پھر یہی عمارت لندن کا مینٹ جیس میس ہے جس کا کہ نظارہ فرحت بخش ہے اور عمارت بھی کافی پائدار ہے۔ اس کوئی پر اگر پروفیسر رشید احمد صدیقی کے مضامین کی جانچ کریں تو وہ اس معیار پر پورے اترتے ہیں۔ زبان سے ظرافت پیدا کرنا ان کا طرہ امتیاز ہے کوئی مضمون لے لیجئے۔ یہی اثر کار فرما نظر آئے گا مثال کے طور پر چند مضامین یہ ہیں۔ (۱) آمد میں آورد (۲) مثلث (۳) چار پائی (۴) کچھ کا کچھ (۵) مرشد (۶) شیطان کی آنت (۷) پاسبان (۸) مولانا ہسیل وغیرہ

(۲) سید احمد شاہ بخاری پطرس کی ظرافت زیادہ تر مغربی قسم کی ہے آپ کا پلاٹ

پلٹرس غیر معمولی اور فطرت کے خلاف نہیں ہوتا۔ ظرافت کی ہلکی ہلکی جھلک پلاٹ میں پائی جاتی ہے جو کہ بالکل فطرتی ہوتی ہے زبان کی شستگی اور صفائی آپ کا طرہ امتیاز ہے بعض بعض جگہ معلوم ہوتا ہے کہ کوثر و تسنیم سے وحلی ہوئی عبارت نوک قلم سے نکلتی جا رہی ہے

اردو کے موجودہ مزاحیہ نگار

سب سے پہلے اردو کے موجودہ مزاحیہ نگاروں کی فہرست

مغربی لٹریچر میں ڈکسن، تھیکرے، اور مارک ٹوین کی ظرافت اعلیٰ معیار کی تصور کی جاتی ہے اور چوٹی کے مزاحیہ نگاروں میں ان کا شمار ہوتا ہے۔ موجودہ اردو لٹریچر میں ظرافت کا عنصر کافی پایا جاتا ہے اور وہ دن دور نہیں کہ ہم اپنے ان مزاحیہ نگاروں میں سے کسی ایک کو یا چند کو ان مغربی مزاحیہ نگاروں کی صف میں جگہ دیں۔ اس میں کچھ شک نہیں کہ اردو میں مزاحیہ نگاری کا مستقبل نہایت شاندار ہے لیکن شرط یہ ہے کہ موجودہ مزاحیہ نگار ذرا سوچ سمجھ کر قدم اٹھائیں کم لکھیں لیکن اچھا لکھیں۔ فراموشی میضامین لکھنا اور مصنوعی ظرافت پیدا کرنا زبان اور لٹریچر کو ذاتی مقاصد پر قربان کرنا ہے۔ اس پست ذہنیت پر جتنا بھی ماتم کیا جائے کم ہے یہ ظاہر کرنا کہ مزاحیہ میضامین کسی زبان اور لٹریچر کا ایک خاص جزو ہوتے ہیں بے سود ہے۔ موجودہ زمانہ میں کسی زبان کا لٹریچر اس وقت تک مکمل نہیں سمجھا جاتا تا وقتیکہ اس میں مزاحیہ نگاری کا کافی عنصر موجود نہ ہو۔ اردو کے موجودہ مزاحیہ نگاروں کے نام انگلیوں پر گنائے جاسکتے ہیں۔ اگر ظرافت کا اعلیٰ معیار مدنظر رکھا جائے تو غالباً اس پر مشکل سے دو یا تین ہی پورے اتریں گے یہیں اس معنوں میں موجودہ مزاحیہ نگاروں کی ظرافت پر ایک چھپکتی ہوئی نظر ڈالنا مقصود ہے بغیر ہر ذہنیت دیئے ہوئے اور میضامین پر غور و خوض نہ کئے ہوئے کسی مصنون نگار کے متعلق رائے قائم کرنے سے سخت پرہیز کیا گیا ہے۔ حتیٰ الامکان کوشش کی گئی کہ تصویر کے دونوں رخ دکھا دیئے جائیں پھر بھی کچھ ضروری نہیں کہ ایک شخص کی رائے سے سب کے سب متفق ہو جائیں اور ایسا ہونا بھی نہیں چاہئے کیونکہ بقول برنارڈشا کے سبایات میں انتہائی اچھے بہو تو ہوں لیکن ادبیات میں اس کا وجود سمجھتا ہوں اور ایک حد تک خطرناک ہے۔

آئی ” نیکی دینا اور آخرت کے خزانوں کی کنجش ہے ” میں اس آواز کو سن کر چونک پڑا۔ نور کی کثرت سے آنکھیں خیرہ ہوئی جاتی تھیں۔ مگر اپنے آپ کو سنبھالا اور پوچھا ” یہ آواز کس کی ہے ” آہستہ ایکٹ آپ غریب سے ملا کہ ” نیکی کی ملکہ ” میں نے غجز و انجسار کے ساتھ التبا کی کہ آپ کے حاصل کرنے کا بھی کوئی طریقہ ہے۔ ملکہ نے سر ٹپی آواز میں جواب دیا ” اے بندے دنیا میں دوسروں کے ساتھ بھلائی اور خدا کے احکام بجالا ”

اس ندا کے سنتے ہی میں جو اس باختہ ہو گیا۔ زمانہ گزشتہ کی والدین کی نافرمانیوں اور غریبوں کو اندراپہو بچانے کے خیال نے مضطرب کر دیا۔ نیکی کی ملکہ بھاگتی ہوئی دکھائی دی۔ میں نے بھاگ کر اس کا پیچھا کیا مگر ناکام رہا۔ مایوس ہو کر آہ بھری اور چلایا ” ہائے ! وقت اگر تو پھر آبلے تو میں اس ملکہ کو تسخیر کروں خدا کے لئے کوئی جواسہرات اور انٹرفیاں لے لے اور وقت کی قیمتی ٹکڑیاں واپس دیدے تاکہ میں اس ملکہ کو تسخیر کروں۔

یہ کہہ کر میں مہوش زمین پر گر پڑا۔ اسی اثنا میں ایک آواز سنائی دی کہ میاں خدا! مجھے صبح ہو گئی راستہ لیجئے میں چونک کر اٹھا تو دیکھا کہ پولیسمن مجھے وہاں سے رخصت کرنے کے لئے اصرار کر رہا ہے۔ سڑک پر آمد و رفت کی وجہ سے ہنگامہ برپا ہے۔

مجھ پر دھڑکھلنے کے لئے کہ شاید کسی رو گزر کے دل میں ترس آجائے چلا بنے لگا ” بابا خدا کے نام پر کچھ دے بھوکا ہوں۔ خدا بھلا کرے۔ بال بچوں کی خیر آباد ”

سید نظیر علی
سیکنڈ ایر آرٹس

کہتی ہوئی دکھائی دیں کہ ”بیٹا ہم تیرے ہی بھلے کے خواہاں تھے مگر تو نے ہمارے کہے پر مرگڑ تو جہ
نہ کی عمر کی قیمتی گھڑیاں دینا سے ناپائدار کے بلو لب میں کھو دیں! متے میں ایک آواز پیچھے سے
سنائی دی۔ میں گھبرا یا کہ خدا خیر کرے کیا معاملہ ہے۔ دس قدم پیچھے ہٹا تو مشتاق دوست کا چہرہ
نمودار ہوا، فرط مسرت سے ملنے کو بڑا تودوست تھا نہ وہ وادی نہ والد بزرگوار نہ پیاری اماں کی
مقدس صورت۔

میں بہت ہی پڑمرہ اور مایوس تھا۔ اسی اثنا میں ضعیفی کی خیال بند ہاجب پر نور چہرے
پر جھریوں کا جھین سمندر لہریں مارتا تھا، جہانی قوت بائل بہ زوال تھی چلنے پھرنے تک محتاج تھا
نہ وہ جوانی کا جوش نہ دل و دلوں کا ابھار۔ نہ دوستوں کی عیاق ت۔ نہ رشتہ داروں کا دیدار۔ پھر
اپنے نیکی کے وقت پر غور کرنے لگا، جب صدق دل سے بارگاہ رب العزت میں توبہ کی تھی۔
نماز و خوض وقتہ اور ماہ رمضان کا فریضہ ادا کرتا تھا، خریب ساتوں کی شکستہ حالت اور بے سرو سامانی
پر ترس کھا کر کچھ نذر کرتا تھا۔ درویشوں کی صحبت اور مرشد کامل کی ہیئت کے وسیلے سے امداد
کے لئے پکارتا تھا۔ سرائیں مسجد میں اور کنوئیں بنوانے کا خیال دل کو تسلی دیتا تھا۔ مگر میری
مدد کو کوئی نہیں آتا تھا۔

سرائیں کھنڈر پڑی تھیں، مسجدیں ویران اور کنوئیں پٹے پڑے تھے نہ مرشد مدد کرتا تھا
نہ پیر۔ نہ کنوئیں۔ مساجد اور خانقاہوں کی تعمیر۔

دل سے سکون بالکل رخصت ہو چکا تھا، گھبراہٹ بڑھتی جاتی تھی۔ اوپر دیکھا تو نیلیگوں
آسمان پر منور تھے جگمگاتے تھے۔ کہکشاں نے ایک عجیب لطف پیدا کر رکھا تھا، گویا سمندر
کے زمر دیں شفاف پانی میں بیش بہا موتیوں کا انبار لگا ہے، مابہتاب اپنی خوشگوار کرنوں کا تاریک
دینا کو منور کر رہا تھا۔ سچے دیکھا تو ایک وسیع جھیل کے کنارے پر جس کے شیریں سطح آب پر مکمل
خاموشی چھائی ہوئی تھی کھڑپایا۔ اچانک جھیل کے مرکز سے ایک نوزانی شعلہ آسمان کی طرف بلند
ہوا اور میری طرف بڑھتا چلا گیا جب یہ نوزمیرے قریب سے گزرنے لگا تو غیب سے ایک آواز

اتر فیاں۔ دسٹا مولہ میرا۔ بنا۔ لال۔ اور فیروزہ میرے چند کھیلنے کے سنگریزے اور دریائی بھنگوں کے مقابلہ میں حقیر تھے۔ چند شیریں منشیہ سے خوردنی دینا کی عجب و غریب نعمتوں کی نسبت زیادہ مرغوب تھیں۔ پیادہ ایماں۔ بزرگ باپ اور بڑے بھائی رشتہ کے فطری جوش میں بہتہ دلی سے پیار کرتے تھے ہم کتب لڑکوں اور مشتق ماسٹروں کا خیال ولی کو سمجھین کئے دیتا تھا اور انتہائے رنج و فکر کے غلبہ میں دل سے آہ نکلتی تھی کہ ہائے اوہ زمانہ؟ وہ خوشگوار زمانہ کہاں؟

ان پریشان کرنے والے خیالات کے گندے ہی جوانی کا آزاد زمانہ پیش نظر تھا جب بصورت جسم، ربلی آنکھیں، سرخ رخسار، لالہ سے لب اور موتی سے دنداں تھے، سن رسیدہ بزرگ باپ اور ماں کی مٹی کی تصحیص اس کان سن اس مکان لگا لیتا تھا۔ جذبات انسانی کی مسرت نے اندھا بنا رکھا تھا۔ خدا پرستی کے انمول موتی نظر سے غائب تھے اور یہ کہتا تھا کہ ابھی بہت زمانہ باقی ہے۔ بڑھاپے کا خیال تو دل سے گذرتا ہی نہیں تھا۔ موت کے خوفناک حملہ سے بے خوف نڈر زندگی بسر کرتا تھا۔ کاش پھر وہ زمانہ دیکھوں ملازمت سے مقابلہ کرنے کے لئے حق پرستی اور نیکی کا فولادی زرہ بکتر تیار کروں۔

دفعاً ایک بھیاں تک اور خوفناک وادی نمودار ہوئی جہاں جٹبی درندوں کی ہمیت ناک آوازی سنائی دیتی تھیں قریب ہی چند مٹی کے ٹیلے اکھبرے ہوئے نظر آتے تھے کچھ سفید تھے کچھ سیاہ زمین سے ملے ہوئے۔ چٹیل کی خطرناک حالت سے دل گھبرا گیا۔ مگر ہمت کر کے اٹھا کہ اونچے اونچے ٹیلوں کا حال معلوم کروں چند قدم چل کر ایک سنگستہ ٹیلے کے پاس آکھڑا ہوا جس کے سر ہانے ایک چھوٹا ماہر خار درخت نشوونما پار ہا تھا۔ غور سے دیکھا تو معلوم ہوا کہ چند شکستہ ہلیاں زیر خاک دبی ہوئی ہیں۔ غم و حسرت بھری نگاہ سے دیکھنے لگا کہ اچانک ایک نورضا ظاہر ہوا جس نے تمام وادی کو روشن کر دیا۔ ایک طرف بزرگ باپ کا نونانی چہرہ دکھائی دیا۔ والد کو دیکھتے ہی پدری محبت کا جذبہ دل میں موجزن ہوا۔ آنکھوں سے اشکوں کی پوچھاڑ ہونے لگی جسم پر لرزہ خاری ہو گیا نہ یونس کی مکت تھی نہ حرکت کر سکتا تھا خاموش کھڑا رہا۔ کچھ دیر بعد سکون ہوا اور دوسری طرف دیکھا تو والد ماجدہ۔

دور ماضی کی دل سوز حقیقت

بہترین بہترین بہترین

دینے کی روشنی دنیا تک ہاتھ کے دیئے کی روشنی محشر تک

”بابا خدا کے نام پر کچھ دے بھوکا ہوں۔ خدا تیرا بھلا کرے۔ بال بچوں کی خیر آباد“
یہ سنتے ہی سیٹھ جی کے منیم نے حسب معمول ایک سخت اور کڑی لہجہ میں جواب دیا ”دے جا جا بے بونے
روز کار وزدوکان آگے شیطان کی طرح دھتکا دیکر کھڑا ہو جاتا ہے۔ آگے بڑھ۔“

افسوس ان دل تنگ کلمات نے میرے ہوش اڑا دیئے۔ تین دن ہوئے کہ ایک شان بائی
کے ہاں ایک سختی نے اپنی پس خوردہ روٹی خدا کے نام پر دی تھی۔ اسی پر گزران کی تھی مگر آج تیسرے روز
ہے کوئی سستی نہیں آتا بھوک کی آگ بھڑک رہی ہے۔ اعصاب کمزور ہو کر جواب دینے لگے مگر اس لمحہ
میں پوچھنے والا کوئی نہیں۔ خدایا تو ہی میرا حامی ویاور ہے۔ چل اے قسمت چل۔ آ خدا کے لئے اچھے راہ
بتلا۔ میں جانتا ہوں کہ خدا پر توکل رکھنے والوں کا خدا حافظ ہے۔ ہائے دنیا کیا تجھ کو میرے خون آلود آنسوؤں
پر بھی ترس نہیں آتا؟ کیا فلک تنگ آہ کے غم سے سناٹی نہیں دیتے؟ ہائے کیا کروں بہتر ہے کہ لب
سڑک ہی پڑا رہوں۔ صبح ہونے پر کچھ لیگا یہ کہہ کر دوکان سے دو چار قدم پر سے ناسرعام کی پٹری پر پڑ
رہا۔ خاندانی شرافت تقاضا کرتی تھی کہ کسی رہ رہ کو میرے حال سے آگاہی ہو جائے۔ کچھ دیر بعد آمد و
رفت کم ہو گئی بازار کی دوکانیں بند ہو گئیں۔ اب وہ خالق یزداں اور تارنیک رات کی سنانی میرے ہزار
تئے آنکھوں سے آنسوؤں کی بوجھاؤ برس رہی تھی۔ غم اور بھوک کی شدت نے یمنین کر رکھا تھا اس کس
میرسی کی حالت میں نیند کا غلبہ ظاہری ہونے لگا مجبور ہو کر اسی خیال سے کہ صبح صرور کچھ کھانے کو لیگا
تیں اسی خاکی بستر پر سو رہا۔

اچانک دل پر مسرت کی جھلک نمودار ہوئی۔ اور لڑکپن کا زمانہ روشن ہو گیا جب سونے کی

انتریاں۔ دشا ہوا۔ میرا۔ پنا۔ لال۔ اور فیروزہ میرے چند کھیلنے کے سنگریزے اور دریائی بھنگوں کے مقابلہ میں حقیر تھے۔ چند شیریں مٹیاں سے خود فی صبا کی عجیب و غریب نعمتوں کی نسبت زیادہ مغرب نصیب پیار سی اماں۔ بزرگ باپ اور بڑے بھائی رشتہ کے فطری جوش و جہا بہ دل سے پیار کرتے تھے ہم مکتب لڑکوں اور مشتاق ماسٹروں کا خیال دلی کی یونین کئے دیتا تھا اور ہمارے منج و فکر کے غلبہ میں دل سے آہ نکلتی تھی کہ ہائے اودہ زمانہ؟ وہ خوشگوار زمانہ کہاں؟

ان پریشان کرنے والے خیالات کے گزندے ہی جوانی کا آزاد زمانہ پیش نظر تھا جب بصورت جسم، رسیلی آنکھیں، سرخ رخسار، لالہ سے لب اور موتی سے دنداں تھے، سن رسیدہ بزرگ باپ اور ماں کی مٹھی نصیحتیں اس کان سن اس مکان لگا لیتا تھا۔ جذبات انسانی کی مسرت نے اندھا بنا رکھا تھا۔ خدا پرستی کے انمول موتی نظر سے غائب تھے اور یہ کہتا تھا کہ ابھی بہت زمانہ باقی ہے۔ بڑا پلے کا خیال تو دل سے گذرتا ہی نہیں تھا۔ موت کے خوفناک حملہ سے بے خوف نڈر زندگی بسر کرتا تھا۔ کاش پھر وہ زمانہ دیکھوں اور موت سے مقابلہ کرنے کے لئے حق پرستی اور نیکی کا فولادی زرہ بہتر تیار کروں۔

دفعاً ایک بھیانک اور خوفناک وادی نمودار ہوئی جہاں جنگی درندوں کی ہیبت ناک آوازیں سنائی دیتی تھیں قریب ہی چند مٹی کے ٹیلے ابھرے ہوئے نظر آتے تھے کچھ سفید تھے کچھ ریلہ زمین سے ملے ہوئے جنگل کی خطرناک جالت سے دل گھبرا گیا مگر ہیبت کر کے اٹھا کر اونچے نیچے ٹیلوں کا حال معلوم کروں چند قدم چل کر ایک سنگت ٹیلے کے پاس آکھڑا ہوا جس کے سر ہانے ایک چھوٹا سا پر خار درخت نشوونما پار ہا تھا۔ غور سے دیکھا تو معلوم ہوا کہ چند شکستہ بلدیاں زیر خاک رہی ہوئی ہیں۔ غم و حسرت بھری نگاہ سے دیکھنے لگا کہ اچانک ایک نورسٹا ظاہر ہوا جس نے تمام وادی کو روشن کر دیا۔ ایک طرف بزرگ باپ کا نورانی چہرہ دکھائی دیا۔ والد کو دیکھتے ہی پوری محبت کا جذبہ دل میں موجزن ہوا۔ آنکھوں سے اشکوں کی بوچھاڑ ہونے لگی جسم پر لرزہ خاری ہو گیا نہ لوٹنے کی سکت تھی نہ حرکت کر سکتا تھا خاموش کھڑا رہا۔ کچھ دیر بعد سکون ہوا اور دوسری طرف دیکھا تو والد ماجدہ۔

ماند ملائم ہو گئی۔ بلکہ ہو کر ہو اسکے گھوڑے پر سوار اور برادر دوڑنے لگا۔ آسمان سے باتیں کرتا تھا دنیا اور دنیا والوں کو دیکھتا تھا، اپنے ساتھیوں کے ساتھ ہنسی خوشی باتیں کر رہا تھا۔ ہوا میں جولا جولا رہتی تھی۔ دنیا والے ہیں انھیں بھاڑ بھاڑ کر دیکھ رہے تھے اور ہمارے آپس کے اتحاد پر تعجب کر رہے تھے۔

اتفاقاً ہمارے ساتھیوں پر ایک بد سے ناگہانی آن پڑی اور وہ یہ کہ ان کا مقابلہ ایک اپنے بھاڑ سے ہو گیا۔ ہم دونوں میں ایسی کشتم بچھاڑ ہوئی کہ اس نے ہمارے ساتھیوں کو مار مار کر پانی کیا آخر ہم نالروقتان کرتے ہوئے پتنگ کی طرح زمین پر گرے۔ خدا کو مجھے بچا تھا میں تو بال بال اس کینخت ظالم بھاڑ سے بچ گیا مگر مجھے اپنے ساتھیوں سے الگ ہونے کا بے حد صدمہ ہوا۔

میں اپنے دوستوں کی جدائی کا رنج لئے ہوئے ہوا کہ گھوڑوں پر سوار چلا جا رہا تھا، دوستوں کی جدائی کا رنج دل پر گویاں مار رہا تھا، آخر میں بھی ایسی آفت میں گرفتار ہوا، ہمالیہ کی اونچی چوٹی نے وہ بری ضرب لگائی کہ بدن چکنا چور ہو گیا۔ جب بدن میں سکت نہ رہا تو بے جان ہو کر پانی بن گیا اور زمین پر گر گیا۔ اب میرے بدن میں آگے بڑھنے کی جان نہیں۔ اس تہائی پر اپنی قسمت کو رو رہا ہوں اور میرے دوستوں کی یاد اور بھی پریشان کر رہی ہے۔

میں نے کہا کہ بھائی صبر کرے

تکوہ اچھا ہے کسی سے نہ نکایت اچھی
صبر کی خوب ہے جی شکر کی عافیت ابھی
خدا تجھے تیرے وطن پہنچانے۔ اس نے ٹھنڈی سانس بھری اور کہا
”خدا تمہاری زبان میارک کرے“

سید عبدالنافع
سینڈ ایر آرٹس

ایک ہی قسم کا نہیں ہوتا، پس جو اردو زبان ہم پڑھتے ہیں اس میں صد ہا الفاظ ایسے ہیں جن کی تعریف اور مفہوم میں تو تضاد نہیں ہوتا مگر پوری مشابہت ہم میں سے کسی کے بھی لفظوں میں معانی کے اعتبار سے نہیں پائی جاتی ایک شخص نے اگر کسی چیز کے ذائقہ کو بامزہ سمجھا اور پایا ہی تو اس کا مزہ دوسرے شخص کے مزہ سے بالکل علیحدہ ہو گا، یہی وجہ ہے کہ معانی کے اختلافات سے بہت سی لفظی نزاعیں رات دن ہوتی رہتی ہیں اور وہ کبھی ہمیشہ کے لئے ختم ہونے نہیں آتیں۔

حمید اللہ خاں یوسف زئی

قطرہ آب کی کہانی اور اسکی زبانی

برسات کا زمانہ تھا۔ ایک دن میں تفریح کے لئے جنگل میں نکل گیا۔ ٹکی ٹکی بوندیں پڑ رہی تھیں۔ میں پہاڑی پر چلا جاتا تھا۔ اتفاقاً میری ٹہ بھیر ایک قطرہ سے ہو گئی۔ میں نے خور سے دیکھا۔ تو میں نے مجھے قریب بلایا۔ سلام کیا۔ مگر میں نہ جاں مکا کہ یہ کرن ہے۔ میں نے اس کی حقیقت پر غیبی "اس نے اس طرح اپنی سرگزشت بیان کی۔

”بھائی صاحب میرا گھر کروڑوں میل لبا ہے میں اور میرے ساتھی اس میں اتفاق کے شادیانے بجاتے ہیں مگر میں ایسا بد قسمت ہوں کہ اپنے وطن اور ساتھیوں سے بچھڑا ہوا یہاں پڑا ہوں۔ میں نے کہا جناب کا گھر یہاں کس طرح ہوا، تب اس نے کہا ”کیا کروں زمانے کی گربش اور قسمت کا پھیر ہے۔ میں بحر مند کی لہروں میں پڑا تھا۔ مگر کج سمندری لہروں نے مجھے رہ رہ کر خط استوا کے قریب پہنچا دیا۔ مگر اس نے بھی وفانہ کی، جیسے ہی اس کی سلامی کو گیا اُس نے مجھے خشک سے بے شکل کر دیا، اس نے تودہ آگ برساتی کہ بندہ فوراً بھاپ بن گیا، شکل روئی کی

مفہوم سمجھتے ہیں جن کا ادراک ہم کو جو اس ظاہر یا باطن کے ذریعہ سے ہو کر تا ہے غلطی کا اندیشہ کم ہے تاہم اختلافات کی جو تصور کی بنیاد پیدا ہوتے ہیں کچھ کم گنجائش نہیں۔ کیونکہ جس شخص کا علم بڑھا ہوا ہوتا ہے یا جس کا تخیل زبردست ہے اس کا خیال جو کسی شے کے نام سے دل میں پیدا ہوتا ہے وہ تصورات پیش کرتا ہے جو دوسرے کی امکان سے خارج ہیں۔

مثلاً مستری ایک ستارہ کا نام ہے جو اجرام فلکیات میں سے ہے۔ اس کو دو آدمی جب بولتے ہیں تو ایک اس لفظ سے محض ستارہ کا مفہوم سمجھ لیتا ہے مگر دوسرا علم کی بدولت اس کے سارے حالات پر جو سائنس کی بدولت معلوم ہوئے ہیں نظر ڈالتا ہے۔

اسی طرح بہت سے لوگوں کے سامنے لفظ لادن بولا گیا اور سمجھوں نے اسے سمجھ لیا لیکن انہیں سے بعض تو صرف اسی قدر سمجھ کر یہ ایک دینا کے سب سے بڑے شہر شہر کا نام ہے جو انگریزی حکومت کا دارالسلطنت اور قومی مرکز ہے اور مجلس شوریٰ اور دیگر غلطی درگاہوں کے سب سے شہر ہے۔ بعض نے اس جگہ کے باشندوں کی زبان اور عادات اور رسم و رواج کا بھی مطالعہ کیا ہے وہاں کی ہمارات لباس اور صنعت و حرفت ایجاد و اختراع کے نمونے دیکھے ہیں انہیں اس لفظ سے جو تصور پیدا ہوتا ہے اس کے ساتھ ساتھ کچھ وہاں کی کیفیات کا بھی خیال آتا ہے ان ہی میں سے ایک شخص ایسا بھی ہے جو وہاں گیا ہے اور رہا ہے اس کے کان میں اس لفظ کی آواز پڑتے ہی سکڑاؤں باتوں کی باد تانہ ہونگی اس کی چشم تصور کے سامنے جو تصویر آتی ہے وہ حقیقت کے رنگ سے بنائی گئی ہیں۔

یہ بات بھی یقینی ہے کہ ہماری قوت ادراک پر جو اثر خارجی چیزوں کا پڑتا ہے وہ ہماری ذاتی خصوصیات کے سبب سے یکساں نہیں ہوتا اسی طرح زبان کے ہر جزو پر بولنے والی کی شخصیت کا اثر پڑتا ہے اور ہر شخص اپنی ذاتی معلومات اور تجربہ کے سبب لفظ کے معنی سمجھنے میں ایک دوسرے سے اختلاف کئے بغیر نہیں رہ سکتا۔ ادارہ - حلیم غفناک - متوقف - مزاج سخت دل - دانشمند - دان اور عالم جب - نیک و بد - کا لفظ - یہ ہیں خواہ کیا مطلب

جب تک زبان کی تحصیل ترقی نہیں کرتی اور بچہ ابتدائی عمر میں ہوتا ہے وہ ہر شخص کو "ماں"۔ "باپ"۔
 یا کوئی اور ایسا ہی لفظ کہتا ہے۔ اگر لفظ پانی، سیکھ لیا تو شربت ہو یا پانی یا کوئی اور رقیق شے
 ان سب کو پانی ہی کہنے لگتا ہے اس کے نزدیک کوٹا اور کبوتر دونوں یکساں ہیں جب تک
 تحصیل زبان کا زمانہ رہتا ہے ایسی غلطیوں کا کھٹکا لگا رہتا ہے لفظ زبان کا من و عن نمونہ
 تو ہیں ہی نہیں وہ تو فقط ان کی علامات ہیں جن کا مفہوم ہر ذہن میں اس کے قیاس کے مطابق
 ہوتا ہے المرہ لقاہیں علی نفسہ بالکل یہاں ہی صادق آتا ہے اس کی صراحت یوں کی جا سکتی
 ہے کہ ایک شخص کا دماغ دوسرے کے دماغ سے ایسا ربط اور علاقہ نہیں رکھتا کہ جو کیفیت
 کسی خارجی شے کے احساس یا علم سے ایک کے دماغ میں پیدا ہوتی ہے وہی دوسرے
 دماغ میں بھی پیدا ہو اور جو کہ اسے سوچھے وہی اسے الفاظ اور فقرے خیالات کی حقیقی
 تصویر نہیں ہیں جن کا عکس ایک آئینہ میں یکساں پڑ رہا ہے وہ تو ناقص اور دھورے
 نقش ہیں جن کا کام صرف اتنا ہی ہوتا ہے کہ جس کے سامنے پیش کئے جائیں وہ اس کے
 مقصد کو سمجھ لے اور جو کچھ باقی رہ گیا ہے اسے خود پورا کر کے ایک مکمل تصور قائم کر لے
 کھانا۔ مکان۔ آرام۔ خوشی یہ الفاظ ہر شخص کے نزدیک بظاہر ایک ہی مفہوم کو ادا کرتے ہیں
 مگر ایک کا مفہوم دوسرے سے ہرگز نہیں ملتا۔ ایک شخص منگھائی کو کھانا تصور کرتا ہے اور
 کہتا ہے کہ میں نے ابھی کھانا کھایا ہے، دوسرا بھی کہتا تو یہی الفاظ ہے مگر اس نے کھایا
 پلاؤ یا اور کچھ اور ایک کا مکان سے مقصد جھونپڑا ہے ایک کا بنگلہ۔ ایک کا عظیم الشان
 محل۔ ایک بیکاری کو آرام سمجھتا ہے۔ دوسرا سونے اور لیٹے رہنے کو۔ ایک کی خوشی کا دار و مدار
 مقدمہ کی کامیابی پر ہے اور ایک کی خوشی کا حصہ مال و دولت یا کسی اور شے پر ہے۔ مگر لیٹنے
 میں لفظ ایک ہی آتا ہے۔ کوئی سی بھی دو طبیعتیں کہی کوئی ایسے تصور کو قائم نہیں کریں گی جو ایک
 دوسرے سے پوری طور پر ملتا ہو یا بالکل اصل کے مطابق ہو۔

مختلف قسم کے الفاظ کے مختلف معانی کے مراتب بھی جدا گانہ ہوتے ہیں اگرچہ ان چیزوں کے

کر دیتا ہے۔ مگر اسے قابلیت اور غلیظت کے اور صاحب ایسے بھی ملتے ہیں جن کو پہلے کا ہم ملہ سمجھنا چاہئے مگر ان کا طرز بیان بہت نڈا ہے اور الفاظ کو مناسب اور موزوں طریقے سے مستعمل کرنے کا ذہب یا ذہنیں ان کے خیالات میں بے ذہنگانہ پایا جاتا ہے اور عبارت نامربوط ہوتی ہے ایسے لوگوں کا مطلب تو سمجھ میں آجاتا ہے لیکن بجا سے لطف اور مسرت کے دماغ سوزی اور جگر خراشی کرنی پڑتی ہے ایسے لوگ اپنی کہتے اور دوسروں کی سنتے اور سمجھتے ہیں مگر زبان کے اعتبار سے ان کو کبھی ماہر اور قادر الکلام نہیں کہا جاسکتا۔ ان لوگوں کا حال اس طالب علم کا سا ہے جو غیر زبان کا ترجمہ بآسانی کر لیتا ہے لیکن اس میں اگر گفتگو کا موقع آئے تو روانی مفقود ہو جاتی ہے اس مثال سے یہ بات صاف طور سے سمجھ میں آگئی ہوگی کہ ہر شخص کے محاورات مختلف ہوتے ہیں اور اس کی ذاتی استعداد اور قابلیت ہو یا فطری ودلیعت یہ دوسرے کے لیاقت اور صلاحیت سے نہیں ملتی۔ جیسے دو آدمی ایک ہی شان صورت کے نہیں ملتے ویسے ہی دو شخص ایسے بھی ملتے محال ہیں جو زبان پر برابر کا عبور ہو۔ اس کا خاص سبب یہ ہے کہ لوگوں کی باہمی شکل و شباهت کا اختلاف ان کے مزاج کی کیفیت کا نتیجہ ہے مزاج نے طبیعت کو جیسا بنایا اسی کے مطابق صورت بھی بنائی ہماری زبان ہی چونکہ ذہنی کیفیت کا پر تو ہے اور الفاظ محض آلات ہیں اسلئے دو شخصوں کی زبان میں یک رنگی اور یکسانیت نہیں پائی جاسکتی۔

ہر شخص کی زبان اور الفاظ غور کرنے سے یہ بات بھی معلوم ہوتی ہے کہ ایک زبان کے کے معنی مختلف ہوتے ہیں سب بولنے والے کسی ایک لفظ کے بھی ایک ہی معنی نہیں لیتے۔ ہم لفظوں کا مفہوم یا تو ان کی تعریف سے سمجھتے ہیں یا جن مواقع پر وہ لفظ بولے جاتے ہیں ان کے مصداق سے اخذ کرتے ہیں۔

لفظی تعریف میں تو یہ قباحت ہے کہ یہ نہ تو آج تک جامع اور درست ہوئی ہے اور نہ کبھی ہو سکتی ہے اور اخذ و استنباط کا یہ حال ہے کہ اس میں غلطی کا شائبہ رہتا ہے، کون نہیں جانتا کہ بچے ہمیشہ لفظوں کے معانی سمجھنے میں دھوکا کھا جاتے ہیں اور ان کا استعمال غلط کرتے ہیں

اور کاموں سے الگ ہیں وہ ان کے معنی نہیں سمجھتے اور نہ بولتے مثلاً دلبرہ۔ کتا۔ کچھی۔ گردان۔ گہر بلو اور پالتو بندوق کے لئے مستعمل ہیں۔ اوزار میں بسولہ۔ آری۔ چھنی وغیرہ وغیرہ ہیں۔ ہر پیشہ ور کے یہاں ایسے اصطلاحی الفاظ تھوڑے بہت ضرور ہیں جن کے برتنے کی دوسرے لوگوں کو ضرورت نہیں پڑتی اس لئے ہر پیشہ ور اور صنعت و حرفت کے لوگوں کی زبان الگ الگ ہے تقاضائے غلیت تو یہ ہے کہ ہر تعلیمیافتہ شخص کو خاص خاص شعبوں میں پوری دسترس ہو اور حسب ضرورت ان کی زبان بھی آئے لیکن حقیقت میں ایسے لوگ مستثنیات میں سے ہوں گے جن کو تمام الفاظ پر عبور ہو۔ یہ امر عادی ناہنجی ناممکن سا ہے ایک سیاسی ادارہ کا ناظم اور کارکن کسی پیشہ ور کے اوزاروں کے نام کیا جانے اور بالعکس پیشہ ور کو بھی اُن اصطلاحات کا علم کیونکر ہو سکتا ہے جن کو محض سیاسی حلقے میں بولا جاتا ہے اس لئے قطع صفحہ پر چند الفاظ ایسے نہیں ملتے جن سے وہ ناواقف نہیں یا جن کو او سے سمجھانے کے لئے تشریح کی ضرورت نہیں۔ اور جن کا فعل استعمال او سے ٹھیک ٹھیک آتا ہے۔ عوام کی یہ حالت اصطلاحات ہی کے جاننے میں نہیں ہے بلکہ بہت سے لفظ ایسے ہیں جو اب عام طور پر نہیں بولے جاتے یا پرانے اور متروک ہوئے جا رہے ہیں۔ لیکن ان کو زبان کی لغات میں جگہ دینے سے انکار نہیں کیا جاسکتا بہت سی چیزیں ایسی ہیں جن پر عوام کی یا ایک پوری جماعت کی نظر نہیں پڑتی چنانچہ ان کے ناموں سے جب سابقہ پڑتا ہے تو لوگ اُن سے صحیح صحیح خیال منسوب کرنے سے عاجز ہوتے ہیں بہت سے تصورات اور احاسات ایسے ہیں جن کا کبھی دل میں گزربھی نہیں ہوا۔ اور اس لئے نہ اُن کو کبھی بول چال میں استعمال کیا اور نہ استعمال کرنے کی قدرت حاصل ہوئی، انسان کے خیال کے ہر شعبہ میں صد ہا قسم کے فرق ہیں ان کی تفریق اور پھر ان کا نام ہر شخص کو نہیں آتا۔ اُس پر طرہ یہ کہ ایک ہی بات کے کہنے کے لئے کئی کئی قرینے اور اسلوب ہوتے ہیں اور ہر شخص ان سب پر قدرت نہیں رکھتا ایک مصنف یا اسکرپٹ رائٹر کے ذہن میں صد ہا قسم کے الفاظ ہیں اور بہت سے مرکبات ناقص ہیں وہ ان کو صحیح طریقہ سے ہلکے سامنے پیش کرتا ہے اور ہر ایک بات کو ہلکے نشیں

کیا ہے وہ اپنی زبان میں ان میں سے اپنی سیکھی ہوئی زبان کے الفاظ استعمال کرنے سے بچ نہیں سکتے ہیں یہی وجہ ہے کہ فارسی عربی کے منتہی فاضل اور سنسکرت کے ماہرین اردو ہندی میں اپنی اکتساب زبان عربی فارسی سنسکرت کے الفاظ بولتے ہیں اور فی البدیہہ بولتے ہیں۔ بالا ارادہ کسی لفظ کا کہنچ تان کر لانا تو اور بات ہے مگر بے تکلفی اور بیاختہ پن میں بھی ایسے الفاظ آہی جاتے ہیں جو حقیقت میں عوام کے زبان میں نہیں ملتے۔

مرزا غالب کی زبان اور ڈاکٹر نذیر احمد کی زبان کا موازنہ کیجئے ان ہزرگوں نے اظہار خیالات کیلئے جو الفاظ کی علامتیں ذہن میں محفوظ کر لی تھیں وہی اردو کے خیالات کے اظہار کا آلہ سنگین بعض کتابیں ایسی ہیں جن کی زبان عوام کی سمجھ میں نہیں آتی۔ جس طرح ایک بچہ اپنی معلومات کے ذخیرے کے علاوہ اور الفاظ جانتا ہی نہیں اسی طرح ہر شخص میں اپنی معلومہ الفاظ کے سوا الفاظ کے برتنے کی قدرت نہیں ہوتی۔ یہاں ایک سوال یہ پیدا ہوتا ہے کہ اس لحاظ سے تو ہر شخص کی زبان میں بچوں کی طرح محدود خیالات کے سوا اور دوسرے الفاظ کا استعمال صحیح صحیح نہیں ہو سکتا۔ اندازاً اردو زبان میں ساٹھ ہزار الفاظ ہیں اور یہ بھی ایک بڑی تعداد ہے انتخاب کئے گئے ہیں۔ لیکن ان الفاظ میں وہ تمام علامات خیال (الفاظ) جو ہمارے ابا و اجداد نے بول چال میں برتے ہیں اور جواب نئی علامات ایجاد ہوئی ہیں سب اکٹھا کر لی جائیں اور صنعت و حرفت کے اصطلاحات کو بھی اس میں شامل کر لیا جائے تو تعداد مذکورہ بہت بڑھ جائے گی اس بڑی تعداد میں سے عام طور پر اظہار خیال کے لئے نہ ہزار سے ہزار تک ایسے الفاظ ہیں جو کافی سمجھے گئے ہیں۔ اور ان میں عوام ہی نہیں بلکہ اچھے تعلیم یافتہ طبقے کے لوگوں کی غرض بھی ان سے ہی پوری ہوتی رہتی ہے۔ ان پرانہ اور جاہل لوگ تو دو تین ہزار الفاظ سے زیادہ بولتے ہی نہیں۔ یہ تو بچوں کی طرح سمولی اور سیدھے سادے خیالات کو ظاہر کرتے ہیں اتنے ہی الفاظ پر تبتے ہیں اس تعداد میں صرف پیشہ ور اور خاص خاص کام کرنے والے لوگ اپنے اعداد اور دوسرے اصطلاحی الفاظ اور زیادہ بولتے ہیں اور تعداد کچھ بڑھ جاتی ہے مگر جو لوگ ان چیزوں

کیا جائے اوس میں طالب علم کی ہدایت اس قدر ہو کہ وہ صحیح صحیح زبان لکھ سکے اور بول سکے معلم کی کامیابی کا بھی صحیح معیار یہی ہے کہ اس کے طالب علم صحیح زبان منہ سے بولیں اور قلم سے لکھیں موجودہ نوجوان تعلیم یافتہ اہل قلم کی قابلیت اس کی شہادت دیتی ہے۔

دوسرا اثر باہمی صحبتوں کا ہے جو دیر پا ہوتا ہے ہم اپنی زندگی ہر ایسے اشخاص کی صحبت سے جو صحیح بولتے ہیں ہماری زبان کو درست کرتے رہتے ہیں اور ہم کو کافی تعلیم مل جاتی ہے یہ تعلیم براہ راست ملتی ہے۔

تیسرا اثر کتب بینی کا ہے حقیقت میں یہ مہذب سوسائٹی کے زبان کی تحریری صورت ہے جس کے افادہ سے ہم کو زبان آ جاتی ہے اس میں مستند اساتذہ کے کلام کا مطالعہ ہماری ادبی ذوق میں معتد بہ اضافہ کرتا رہتا ہے جو شخص اپنی مادری زبان کا شائق ہوتا ہے وہ ضرور کامیاب ہو کر رہتا ہے خواہ اس کی بچپن کی تعلیم کیسی ہی ناقص کیوں نہ ہو ہم روزانہ دیکھتے ہیں کہ لوگوں کو غیر زبانوں پر اس قدر کافی عبور ہو جاتی ہے کہ کچھ نہ کچھ کمال اس میں حاصل ہو جاتا ہے تو پھر مادری زبان میں کمال حاصل کرنا تو اس سے نسبتاً آسان ہے آج کل پنجاب نے اس زبان کے ادبی ذخیرے کو بڑھانے میں سید جدوجہد کی ہے جو خورگداری کے قابل ہے۔

ہر شخص کی زبان کی ایک پس ہم نے جو طریقہ اکتساب زبان کے اوپر بتلائے ہیں حد اور غایت ہوتی ہے اگرچہ اون سے بالعموم کلام میں صحت اور سہولت پیدا ہوتی ہے لیکن اس سے اردو کے تمام اصناف سخن پر قدرت نہیں حاصل ہوتی۔ اس کا سبب یہ ہے کہ زبان بسیط اور ناقابل تجزیہ شے نہیں ہے جیسے یا تو تیار ہا سیکھ لیں یا بالکل نہ سیکھ لیں حقیقت میں یہ ایک افراد کا مجموعہ ہے اور ہر شخص اس میں سے کم و بیش اپنی استعداد اور ذرائع کے مطابق حاصل کر لیتا ہے اسی وجہ سے ہر شخص کی زبان میں ایک امتیازی کیفیت پائی جاتی ہے جن لوگوں نے عربی فارسی سنسکرت یا انگریزی ادب کے مطالعہ میں اپنی عمر کا بہترین حصہ صرف

جو بھی ہندوستانی بولتا آیا ہے حیران ہوگا کہ یہ کیا لفظ ہے۔ اس کا مطلب یہ ہے کہ عالمگیر روش کے مطابق یہ لوگ بھی بول چال میں لفظوں کے تلفظ کی کفایت اور زبان کی سہولت اور روانی کو زیادہ سامنے رکھتے ہیں۔ بہ نسبت زبان کی صحت اور درستی کے مثلاً یہ کہ وہ لکھنؤ کو نکھلوی بولیں گے خالص کی جگہ نخلص جب ان کی زبان پر چڑھ گیا تو سدا ہی لفظ اون کی زبان سے نکلیگا۔ اس زمانے کے سانی پہلوؤں کو لیجئے تو عموماً یہ امور ہمارے سامنے آتے ہیں۔

(۱) ح کی وہ آواز جو کسی لفظ کے بیچ میں شامل ہو اور اس کا خروج حلق ہو تو عام طور پر گڑبڑتے ہیں مثلاً تہارا۔ تارا۔ ادھوا۔ ادوا۔ بہت۔ بوت۔ نہیں۔ نین۔

(۲) تر اور ن کی آواز آل میں بدل دی جاتی ہے۔ مثلاً انگریزی لفظوں میں منٹ کو ٹٹ کہیں گے۔ نوٹ کو ٹوٹ۔

(۳) بعض اوقات ن کا تلفظ جبکہ وہ لفظ کے بیچ میں ہو یا اس جب کسی آواز سے ہم خروج ہو تو اس کو بگاڑ کر بولا جاتا ہے مثلاً کتا کو کتا مسجد کو مست یا مسجد۔ فوارہ کو پھوارہ۔

(۴) بعض متروکات کو حوں کے توں بولنے میں مثلاً آگو۔ پیچو۔ اگاڑی۔ پچاڑی سیر کو سیل صبح کو سب۔ اکیلا کو اکیلا۔ تفریح کو ظفری۔ نقد کو نقد۔ کارخانہ دار کو کر خندار۔ زوجہ کو جوڑا بے شعور بے شہور۔ مذاق۔ مزاح۔ مدرسہ کو مندرسہ وغیرہ وغیرہ ۴

صرف یہ بات سچ نہیں کہ جس نے اردو زبان اچھی طرح سیکھ لی تو پھر وہ اس قابل نہیں رہتا کہ کسی غیر زبان کو ایسا سیکھ سکے کہ گفتگو میں بالکل اہل زبان کی سی سہولت صحت اور فصاحت ہو۔ بلکہ اس کے برعکس یہ بھی نتیجہ نکلتا ہے کہ اگر خراب اردو کسی کی زبان پر چڑھ گئی تو پھر لاکھ کوشش کیوں نہ کرے مگر اپنی مادری زبان کے مقبول و مستند معیار تک نہ پہنچ سکے گا۔ مگر ایسے زبردست اور کثیر اسباب بھی ہیں کہ جو مقامی زبان کی خصوصیات اور شخصی اغلیا پر پردہ ڈال دیتے ہیں اور جڑ سے اکھاڑ کر پھینک دیتے ہیں۔

پہلا اثر کالج کی تعلیم کا ہے۔ تعلیم کا مقصد اور اہم جزو ہی ہوتا ہے کہ جس زبان اور ادب کا مطالعہ

اپنی ملکیت سمجھ کر استعمال میں لاتے رہتے ہیں۔ اس بیان کو ساینات کے اعتبار سے ابھی ناقص اور ادھورا یا جزوی سمجھنا چاہئے۔

ہر شخص کی زبان ایک مخصوص پہلی بات تو یہ ہے کہ جس اردو کو ہم نے سیکھا ہے وہ خاص مامریت رکھتی ہے۔ شکل اور مقام سے وابستہ ہے کیونکہ جن لوگوں میں ردہ کر

جم نے پرورش پائی ہے وہ حقیقت میں دوسرے لوگوں اور مقامات سے یقیناً جدا تھے اسلئے ان کی زبان بھی ایک خاص تھی۔ یہ شبہ کرنا کہ باوجود ایسے اچھے لوگوں میں پرورش پانے کے جن کی گفتگو بالکل معیار کے مطابق ہوا اگر کوئی شخص ایسی زبان سیکھ جائے جو نکال کجاہر اور مسلمہ اردو کے خلاف ہو تو یہ امر محض اتفاقی ہوگا۔

اُن لوگوں کی رائے سے جو کہ دہلی اور مکتھو کے خاص خاص لوگوں کے سوا عوام کے محاورات کو اعتراض سے ارفع نہیں سمجھتے اگر قطع نظر کر لیں تب بھی اس میں شک و شبہ نہیں رہتا کہ دونوں مقامات کے لوگوں میں چند ہی ایسے ہیں جو محاورات کو صحیح صحیح جانتے اور بولتے ہیں۔ اس کا سبب یہی ہے کہ ایسے لوگ بہت کم ہیں کہ جن پر بچپن میں اردو زبان کے ان دہقانہ محاورات کا جو اُن کے طبقہ یا پیشہ سے مخصوص ہیں رنگ نہ چڑھا ہو خواہ اب اس کا ظہور تلفظ کے بھونڈے پن یعنی خاص خاص الفاظ کے طرز ادایا لب و لہجہ سے ہو خواہ ایسے رزمیہ سے ہو جو شائستہ اور عمدہ جملوں میں منہ سے نہ نکلا چاہئے تھا خواہ ایسے الفاظ سے ہو جو کسی بولی میں مروج ہیں مگر اہل زبان انہیں تسلیم نہیں کرتے۔ اسی قسم کے یا کسی دوسرے قسم کے عیوب عوام اپنی زبان کے ساتھ ساتھ اسی وقت سیکھ لیتے ہیں جب ان کو برے پہلو کی تمیز نہیں ہوتی۔ اور جب وہ بڑے ہو جاتے ہیں تو اویسی زبان کو بولتے ہیں۔ اس مسئلہ کی توضیح کے لئے جناب ظفر قریشی دہلوی کی نرالی اردو کا نمونہ ادبی دنیا صفحہ ۲۹۸ ستمبر ۱۹۷۷ء سے اقتباس کیا گیا ہے اس سے ہمارے اصول ساینات کی مزید صراحت ہو جاتی ہے۔

”بعض عام ہندوستانی لفظوں کو اس بری طرح بگاڑ کر بولتے ہیں کہ باہر سے آنیوالا آدمی

گوڈمنٹ کالج میگزین اجمیر

اردو زبان کے لسانیات پر ایک نظر

یہ بات صاف طور سے معلوم ہے کہ ہماری اردو زبان کا تعلق کسی نسل یا خون یا مذہب سے نہیں ہے ہمارے آبا و اجداد سے قطع نظر اگر ہمارے گرد و پیش کے لوگ بجائے پانی کے کوئی اور لفظ بولتے تو ہم بھی یہی لفظ بولنے کے عادی ہو جاتے جو والدین آج کل یہ پسند کرتے ہیں کہ اون کی اولاد جیسے جیسے بڑی ہوتی جائے ویسے ہی ویسے شائستہ اور قابل بھی ہو وہ اپنے بچوں کو انگریزی نرنبو کے سپرد کر دیتے ہیں اور اس کی احتیاط کرتے ہیں کہ ان بچوں کے سامنے اردو نہ بولی جائے ایسی حالت میں اگر اون بچوں کی رگوں میں دہلی اور لکھنؤ کے اردو داں لوگوں کا خون بھی بھر دیا جائے تو بھی وہ نیچے پہلے پہل ایسی بنے تکلفی اور سادگی سے انگریزی بولیں گے گویا ان کی مادری زبان زبان انگریزی ہی ہے اور برائی اور بھلائی ہر معاملہ میں اون پر انگریزی تہذیب کا پورا تسلط ہو جاتا ہے۔ ہم نے جو کچھ بیان کیا اس سے کسی کو اختلاف نہیں ہو سکتا، اس کے علاوہ ہر شخص اس بات کو بھی تسلیم کرے گا کہ زبان سے بہت بڑا نفع یہ ہوتا ہے کہ اس میں وہ غلی ذخیرے پوشیدہ ہیں جو ہر پشت نے حاصل کئے تھے یا جن تک اون کی رسائی ہوئی تھی وہ اس زبان کے ذریعہ سے آئندہ نسلوں کے سپرد کئے جاسکتے ہیں۔ ہیں اس کی بالکل ضرورت نہیں پڑتی کہ بذات خود ہر چیز کے نام تراشیں ہم تو اپنے سے پہلے والی نسلوں کے ترکہ کو

غزل

نہیم غنی خاں احمد تھر ڈایر آئیں گورنمنٹ کالج اجیہر

لئے ہوئے ہے تفکر میں گلستاں کوئی بنا رہا ہے نفس میں بھی آشیاں کوئی
 تاثرات سے خالی ہے بدگماں کوئی سناتے درد بھری لاکھ داستاں کوئی
 نہ راہ کی ہے خبر اور نہ یاد ہے خود کی تری تلاش میں نکلا ہے بے نشاں کوئی
 زمیں پہ ٹوٹ کے آیا ہے آج بد زمینیر یہ کر رہا ہے تجھے دیکھ کر گماں کوئی
 بجائے دل کے ہے پہلو میں زکی دنیا کوئی تو سنتا ہے فریاد اور فغاں کوئی
 حرم میں۔ دیر میں کعبہ میں، یا کلیسا میں تو ہی بتا تجھے ڈھونڈھے کہاں کہاں کوئی
 منادی آج یہ کی ہے چمن میں گلچیں نے کہ کہد و اب نہ کرے فکر آشیاں کوئی
 جگر میں سوز تپش دلیں، آہ میں شعلے اگر سنے تو سنے کیوں مرابیاں کوئی

پیام لے صبا احمد کا ان کو پہنچا دے

ہے اس جہان میں کچھ دم کا مہاں کوئی

گورنمنٹ کالج

میگزین
جمہوریہ

فائن آرٹ پرنٹنگ پریس جمہوریہ

